Quakerism Withering, AND Christianity Reviving OR, A BRIEF REPLY TO THE Quakers Pretended Vindication.

In Answer to a Printed Sheet deliver'd to the

PARLIAMENT.

WHEREIN

Their Errors, both in Fundamentals and Circumstantials, are further detected, and G. Whitehead further unmask'd.

By an Earnest Contender for the Christian Faith,
Francis Bugg.

Licens'd, *March* 3. 169¾.

Because I have called, and ye refused, I have stretched forth my hand, and no man regarded: I also will laugh at your calamity, and mock when your fear cometh. Prov. 1. 24, 26.

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TO THE

RIGHT REVEREND

EDWARD,

Lord Biſhop of *Glouceſter.*

My Lord,

SINCE by Divine Providence, after my many Years Converſation with the Quakers, I heard the firſt Sermon by a Publick Miniſter in your Church, whereby my Underſtanding was in great part cleared from thoſe cloudy Miſts which fell from the confuſed Notions and uncertain Doctrines of the *Quakers*; I think my ſelf bound in Duty to return Publick Thanks to God for that his Providence and Token of his Eſpecial Favour; as alſo to his Servants, who labour in the Word and Doctrine, and for the ſame (however deſpiſed by the Ignorant) are worthy of Double Honour. And having been concerned in Conſcience to unveil the Teachers of the *Quakers*, who bring in *Damnable Hereſies*, even denying the

Lord that bought them; I preſumed to preſent your Lordſhip with the enſuing Diſcourſe, who, as you know how to rebuke with all Authority ſuch as wilfully maintain Errors, ſo you alſo know how to bear with, and forbear, ſuch as through Infirmity may unwillingly err. I therefore do moſt humbly offer what I have wrote to your Lordſhips Peruſal, and ſhall moſt willingly ſubmit to your Cenſure the Matters therein contained: And if, for want of Judgment in the Matters controverted, I have wronged the *Quakers*, I ſhall moſt willingly Retract, and make them publick Reparation; believing on the other hand, that if they be found guilty of the Errors charg'd, that your Lordſhip will think it requiſite, that they, under their Hands, make an ingenuous Retractation, according to their Pretences in their printed Works. I am,

My Lord,

Your Lordſhips moſt humble,

and moſt obedient Servant,

Fra. Bugg.

THE PREFACE.

READER,

PRovidence hath ſo attended me, as that a Judicious Perſon (beholding the Injuſtice of G. W. to me, and eſpecially his Pervertions of the Truths aſſerted by me) have anſwered his Book falſely ſtiled Innocency triumphant, &c. by his Book ſtiled Some Animadverſions, &c. ſo that I need ſay nothing in anſwer to it. As for his large Quotation out of my Book De Chriſtianæ Libertate, it was ſome years before I left the Quakers, and which G. W. need not boaſt of, for it was levelled at the Uſurpation of their Womens Meetings; and it gave Them a ſore Wound as well as G. W. who wrote in favour of them: And indeed the Matter ſuited the Subject, and the Book ſo Methodiſed, the Time conſidered, as I am glad it was no worſe; though I am grieved to behold ſo much wrote by me without any mention of the Death and Sufferings of Chriſt, his Reſurrection, Aſcenſion, and the Benefits accrewing thereby to Mankind; and the more to conſider how many there are led Captive, as I once was, to the Antichriſtian Doctrine of the Quakers, for whoſe ſake I have been concerned, and had not G. W. withſtood our words, I do think there might have been a better Underſtanding than there has. For my part, I declare ſolemnly, no Man can purſue an Accommodation with more Sincerity than I have done; How have I wrote! how have I woo'd and entreated

treated, that we might have a meeting to ſentence what was wrong, and to preſs after Truth! And when I came to London, November *laſt, before I printed the Sheet to the Parliament, I wrote to* G. W. *that we might have a meeting, that ſo he and I might engage a Retractation if need were. And as this was purſuant to their own Propoſal mentioned* p. 2. *ſo it might have had a good effect*, viz.

I being now in Town, if you will come to my Lodging you ſhall be welcome; if you will have an hours private Diſcourſe, I will promiſe, if you will do the like, never to take notice of what paſſes, or be both at liberty, which you pleaſe: If we can agree on terms to have a meeting, with 6 or 8 of a ſide, it may be a means to prevent farther Controverſie: If you do not think good to come to me, if you invite me to come to your Houſe, or any other place, I will, *&c.*

This I wrote before I printed the Sheet deliver'd to the Parliament, but he was ſo far from conſenting to what I propoſed, that he gave me no anſwer to my Letter; and when I ſaw that, I knowing what they had done againſt me, I thought it prudence, for my own preſervation as well as for a general Good, to keep up the Teſt againſt Quakeriſm, *I mean the Oath; for tho' they ſay,* W. Smith's Catechiſm, p. 79. Queſt. '*And are you ſo diſpoſed* 'toward your Enemies, as that you cannot ſeek Re-'venge, &c? Anſ. *Yes, that is the diſpoſition of* 'our Nature, not to ſeek Revenge, though we do

'ſuffer

'*ſuffer Wrong, for the Revenging Nature is in the* 'Fall; *but it is not ſo with us, whom God has* 'redeemed, &c. *I ſay, notwithſtanding this pretended Innocency, I found the Quakers ſo fallen, and ſo much unredeemed, that I ſhould rather fall into the Hands of Papiſts, if they had power, for had they power, they would be as often in the Fall as out of the Fall, as often in old* Adam *as in their new, as often in the Unredeemed as the Redeemed State; ſo the beſt way is to keep them out of Places of Truſt and Government, and then they can only bark, and ſhew their Teeth;* ——Canes timidi vehementius latrant.

But ſince ſuch as revenge themſelves are in the Fall, then they are not in their Star, their Branch, G. Fox; *for he ſaid,* He was (when living) in a ſtate beyond the Firſt *Adam* that fell, and in the ſtate of the Second *Adam* that never fell; That his very Marriage was above the ſtate of the Firſt *Adam* in his Innocency, in the ſtate of the Second *Adam* that never fell; and that he never fell nor changed; that he had power to bind and looſe whom he pleaſed, *&c. See* The Quakers unmask'd, *p.* 27. *Surely then* W. C. *and* G. W's *other Creatures was all in the Fall, and unredeemed; out of* G. Fox, *that never fell nor changed; out of their Star; out of their Branch notwithſtanding their idolizing his Motions, his Travels, his Sufferings, and meritorious Labours, and Books printed and reprinted, ſent abro ad and diſperſed: but leſt* G. W. *leave out the Hiſtory of his Glorified State in the Reprint, I may Recite it; ſee* The Examination and Tryal of *G. Fox,* at *Lancaſter* Aſſize, *&c.* p. 21.

And

'And before I came to the Bar, I was moved to 'pray, that the Lord would confound their Envy; 'and the thundering Voice answer'd, I have glori-'fied thee, and will glorifie thee again. And I 'was so filled full of Glory, that my Head and Ears 'was filled full of it: And that when the Trum-'pet sounded, and the Judges came up again, they 'all appear'd as dead Men under me, &c. G. Fox.

Alluding to John 12. 28. *&* 16. 14 *&* 17. 1.

Now you that are Disciples to G. W. *pray measure the Truth of the printed History of* G. Fox *his Travels; if you find his Glorified State fairly related, as it is in his Book above recited, you may be assured there is some Truth in it; if not, you may without breach of Charity conclude the said History a Romance, a partial Story, some true, some false, some put in, some left out, pieced and patched, mended and painted.*

BOOKS *written by* Fra. Bugg.

1. De *Christianæ Libertate.*
2. The painted Harlot both stript and whipt, *&c.*
3. Reason against Railing, *&c.*
4. Innocency Vindicated, *&c.*
5. The Quakers detected, *&c.*
6. Battering Rams against *New Rome*, *&c.*
7. One Blow more at *New Rome*, *&c.*
8. *New Rome* unmask'd, *&c.*
9. *New Rome* arraign'd, *&c.*
10. Quakerism Withering, *&c.* Besides a Letter to the Quakers; and a Sheet to the Parliament, *&c.*

ERRATA.

PAge 3. lin. 12. dele *thing*; p. 40. l. 9. for *never* read *seldom*; p. 43. l. 27. for *recommended* r. *mentioned*; p. 52. l. 23. for 2 *s.* r. 20. p. 58. l. 27. for *Hen.* r. *John*; p. 71. l. 20. for *left* r. *weaker*; p. 60. l. 14. for *they out* r. *they cut*. p. 68. for Rose, r. *Rose*.

Qua-

Quakerism Withering, BUT Christianity Reviving.

The Introduction.

Courteous Reader;

THE main thing I intend is a Defence of my Sheet to the Parliament, from the False Glosses of *George Whitehead* in the Quakers pretended *Vindication*; and to shew wherein I have offer'd to meet *George Whitehead*, to debate matters, wherein he says I have wronged the Quakers, which I am not conscious of: And this I did, first, in answer to his Challenge *p.* 4. *viz.* To make it appear before any six, ten, or twelve competent Witnesses, which cannot be rationally thought to be Quakers, in regard they are Parties concerned. So likewise did I offer to debate the matter, when I allowed him to have Quakers, upon condition that what they could not Justifie he should Retract; which

is according to their Offer in like Cases; as in the Epistle in the front of *Edw. Burroughs*'s Works, *&c. viz.* 'And so gladly would we 'be made manifest to all the World, —That 'we may freely and cheerfully, four, ten, 'twenty, more or fewer of us, give as many 'of the wisest and ablest of the Priests and 'Professors a meeting for Dispute at any 'place, and for what time; and let such, 'whether them or us, that cannot prove our 'selves to be of the True Church, ——but 'found in Error, *&c.* renounce all their Re-'ligion, and confess to all the World under 'their Hands, that they have been deceived. '——And upon these, or any equal Terms, 'would we willingly engage *all*, or *any one*, of 'these Sects, *&c.* As in *New-Rome unmask'd*, *p.* 2. the said Challenge is by me then accepted, and by *G. W.* in his *Essay*, *&c. p.* 7. rejected; which also is *W. Penn*'s method. Again in my printed Sheet to the Parliament, *p.* 2. I offer'd before ten or twelve impartial Men, to produce every Book and Page which I therein quoted: This I did then offer with the Sheet in my Hand, and many Quakers present, but none of them put me upon proof; but *G. W.* in his pretended *Vindication*, *p.* 4. said, 'I *G. W.* freely offer to make it appear, 'before *any six*, *ten*, or *twelve* competent Wit-'nesses, who are moderate Men of Sence and 'Reason, that *F. B.* has grosly abused and 'perverted Truth, and wronged the People 'call'd *Quakers*, both in Charge, Citation and

'Ob-

Obſervation in his ſaid Sheet, *&c.* Thus far then we agreed as to Matter of Debate: I in my Sheet offer'd to produce every Book and Page quoted, before ten or twelve impartial Men: And *G. W.* offered to make it appear, before *any* ſix, ten, or twelve moderate Men, that I had wronged them: So that nothing remained now but my coming to *London* to joyn Iſſue with *G. W.* and purſuant the 27th of *January* 1693. I did, and ſent him the Charge following; which had he kept to his word [*any thing*] we had debated the matter; but nothing would do with him but Quakers on his ſide, which tho' I was loth, yet upon condition of a retractation of what I proved againſt them, and which they could not juſtifie, I at laſt conſented, and to that I held them, ſeeing it is, as above obſerved, their own method, propoſed by *Edw. Burroughs* and *W. Penn*, to the *Papiſts*. And whether I have not herein acquitted myſelf, I leave the World to judge.

Francis Bugg's *Charge againſt the Quakers.*

1. THEY deny Jeſus of *Nazareth*, who was born of the Bleſſed Virgin *Mary* to be Chriſt, and the efficient cauſe of Man's Salvation, *&c.*

2. Their Books are Blaſphemous, and their Practices Idolatrous.

3. They deny the Scriptures, by ſpeaking contemptuouſly of them, calling them Death, Duſt, and Serpents-meat; and that Preaching out of them is Conjuration.

4. They deſpiſe the Ordinances of Jeſus Chriſt, as Baptiſm and the Lord's Supper, ſaying, They aroſe from the Pope, and are no part of God's Worſhip; to which their practice of laying them aſide as uſeleſs ſay *Amen.*

5. They undervalue the Death and Sufferings of our Lord Jeſus Chriſt.

6. They exalt their own Writings above the Scriptures, and their own ſufferings above the Sufferings of Chriſt.

Obſerve, that I do not charge theſe Errors upon all that go under the Name of *Quakers*, as *George Keith*, and divers others that are ſeparate from the *Foxonian* Party, who alſo charge them with Damnable Hereſies and Doctrins of Devils, and ſuch Errors as no *Proteſtant Society* would tolerate, *&c.* as at large in their Book extant, *&c.* and as in *New-Rome unmask'd, &c.* I have more largely explained my ſelf, *p.* 68. to 71.

Francis Bugg's *particular Charge againſt* George Whitehead.

1. HE is a publick Defamer. 2. A wicked Forger. 3. A wilful Lyer. 4. A groſs Perverter. 5. A falſe Gloſſer. 6. A de-

deceiver of the People. This I offer to prove, and when done, before the same Men to answer any Charge which G. *W.* shall exhibit against me,

Francis Bugg.

Here follows the substance of the Letter I sent him as Cover to the Charge.

In answer to your faint Challenge in your pretended Vindic. *p.* 4. *to meet me in any place in* London, *I am come to prove both the general and particular recited Charge before eight moderate Ministers, each of us to chuse four, excepting against* Quakers, Ranters, *and* Muggletonians, *but give you your choice, whether to chuse the whole number out of the* Episcopalians, Presbyterians, Independants, *or* Baptists; *or whether each of us one out of each: This I leave to you. And since you are of late for distinguishing the Moderate from the more Rigid, if your Case be good, I hope you cannot but think there is four Moderate Men amongst them all, who have both Reason and Sence to judge of Matter of Fact.*

Fr. Bugg.

This he refused, which shewed he either doubted his Case, or that he had such Incharity, as not to think there were four moderate, wise, and just Men in all the four Societies; if the last, what signifie his pretended distinguishing? If the first, why does he so bitterly complain, that I wrong them in

Charge, Citation, and Obſervation? But his word [*any*] gave me my choice; ſo when he refuſed the Terms aboveſaid, I made him a ſecond Propoſal, *viz.* to prove my Charge exhibited, alſo my Sheet to the Parliament, and if I have aſſerted any thing falſely, to retract it under my Hand, before ſix Members of Parliament, each of us to chuſe three, upon condition that you will do the ſame. Sent and ſubſcribed in the preſence of *Samuel Grove, Samuel Place, Henry Symons, John Fenn, Daniel Haſſel,* by me

Fra. Bugg.

This he alſo refuſed, either judging we could not find each of us three moderate Men in the Houſe of Commons, or elſe he went from his words, to leave it to *any* ſix, ten, or twelve moderate Men of Common Sence and Honeſty: Nay, that is not all, but he ſtill refuſes to abide by *Burrough*'s Propoſition above recited: But that he might not have a ſtarting-hole, I ſent him a third Offer, *viz.*

'*G. W.* I was minded to except againſt '*Quakers*, as in my firſt and ſecond Propoſal 'I did, becauſe I know they cannot be im-'partial between us; but becauſe I perceive 'you cannot otherwiſe be prevailed withal, I 'will renew my Offer, *viz.* do you chuſe 'three Men where you pleaſe in the King's 'Dominion, and I will chuſe three; and I 'offer to prove my Charge on condition, that

'you

'you will engage under your Hand, that 'what the *Quakers* hold you will either justifie 'by Scripture, or retract under your Hand, as 'also what your self have wrote: And I do 'hereby engage the like, *&c.*

Fra. Bugg.

This he also refused to abide by, upon the account of a retractation; tho' *Ed. B.* in the name of the *Quakers*, offered not only to retract, but also to renounce all their Religion, and to confess to all the World under his Hands, that they have been deceived, *&c.* as at large in his Epistle above-mentioned: But still I pursued him, and sent him a fourth Offer, *viz.*

Feb. 9th. 1693.

'*G. W.* yours receiv'd, and return you the 'Terms upon which I offered to debate the 'Controversie, according to Agreement in 'other Circumstances; I ask no more than I 'give, which is equal: I am not conscious to 'my self of being guilty of what you either 'have or now do charge me with, and that 'encourages me to engage a retractation, if 'need be: If you think yourself clear of my 'Charge, and that the *Quakers* hold no such 'Errors as I lay to their charge, what make 'you so timerous of engaging under your 'Hands to retract, if proved upon you? If 'you think a retractation will marr the beau-'ty of your pretence to write and speak by

'and from an Infallible Spirit, remember 'that *Hungate* the Jesuite, who professed In-'fallibility almost equal with the *Quakers*, did 'not refuse to subscribe when he disputed 'with Bishop *Bramhal.* Read the Life of the 'said Bishop. Beside, you see *E. B.* allowed 'the point: Nay, moreover it was *W. Penn's* 'way with the Papists; see his *Seasonable Ca-'veat, &c. p.* 35. To conclude, (says *W. P.*) 'if we would not receive a Thief until he has 'repented, let the Papists first *recant* of their 'voluminous *Errors*, not known in Scripture, 'nor ever heard of for Three hundred years 'together after Christ, *&c.* Yet if you will 'leave the Matter to disinterested persons, ac-'cording to the latitude of your Offer in your 'printed Sheet, *viz. to* any *Moderate Men of 'Sence and Common Honesty, &c.* I will require 'no retractation, but leave it to them, whe-'ther I have wronged you in Charge, Cita-'tion, or Observation. And as to the twelve 'Witnesses, for whom you make such a 'complaint, if upon examination I do not 'prove them guilty of Perjury, on your own 'Propositions to Authority, I will retract my 'Proceedings against them; but if I do prove 'it, then you shall engage, that they shall re-'tract under their Hands, always excepting 'against the said twelve False-witnesses, being 'present at the Debate, unless it be when the 'four particulars in their Certificate be under 'examination; or when any Matter depend-'ing thereon be under consideration.

Fra. Bugg.

But

But all would not do; I could not get *Sheba*, the Son of *Bichri*, that Man of *Belial*, 2 *Sam.* 20. to come out on equal Terms: Neither will their People, like the wiſe Women in *Abel*, bring him out; and thereupon I ſhall leave it to the World, whether I have not performed what I promiſed in my Sheet; and whether *G. W.* have not ſhuffled and evaded a fair Debate, 1*ſt*, in refuſing to leave the Matter to *any* moderate Men, as he promiſed in print; 2. And when debated before his Friends, who are Parties in the Errors, and cannot give it againſt him, refuſe to ſubſcribe a Retractation, according to the Offer of their great Prophet *Edw. Burroughs*, and *W. P.* But before I proceed to prove my Charge, I would premiſe ſome few things, *viz.*

Firſt, *The Quakers Vind.* &c. *p.* 1. 'It's not 'unknown unto you (the Parliament) that 'we are Diſſenters from the Church of *En-*'*gland*, and as *ſuch* we enjoy our Liberty un-'der you; and conſequently we ought not 'to be reputed Criminal for being ſuch, *&c.*

I grant, that barely for being ſuch, you ought not to be reputed criminal: But if under that notion you take Liberty not only to maintain and defend ſuch Errors, as tend to overthrow the Chriſtian Faith, but alſo print, expoſe and ſpread your erronious Books all over *England* and *Wales*, and beyond the Seas, unlicens'd to the Scandal of Religion; and not content therewith neither, but to indict me for printing and expoſing unlicens'd:

This

This seems criminal, at least very bold: For if you would not be reputed *Criminal*, because your Opinion is for the present indulg'd, forgetting perhaps that you stand but upon your good Behaviour, why should you repute such as see your Errors, and forsake you, (and conform themselves to the Establish'd Religion, as that which is more true and orthodox) *Criminal*, calling me a *Self-condemn'd Apostate*? Is not this throwing Dirt in the Face of the Government, rendering their Religion so false and erroneous, as that whoever forsake, and conform to the Establish'd Religion, must therefore be *Self-condemn'd Apostates*? Do you think this may not affect your Superiors, so as to consider of your bold Adventures, *&c.*

Again, 'That *Era. Bugg* himself did not 'account us Criminal for our Principles two 'years after he left us, and joyned himself to 'the Church of *England*, *&c.* For which he quotes my Book, *The Quakers detected, and their Errors confuted.*

To which I answer, The very Title shews the contrary: And in the Book I charge them with *False Doctrin*, *Erroneous Principles*; their *Teachers Cruel Taskmasters*, *Persecutors*, and *Tyrants*; and that part of their Doctrin, which was true, (as I still believe some little of what they teach is true) served only as *a Decoy to catch simple Souls by*; charging their Ministers with Lyes, gross Forgery, and scandalous Defamations, *Babel*'s Builders, *Pharasaical* Hypocrites: See *p.* 4, 5, 18, 21. And now let the Wise

Wise in Heart judge, whether I did not account the Quakers criminal in 1686. With what face then can this gross Perverter *G. W.* say I did not account them criminal in 1686. unless to be guilty of the forementioned be not criminal? As by the Quakers persisting therein, they should not account it: However I did then, and do now, account them great Criminals, both in Doctrin and Practice, and for leaving them am not condemned; but bless the Day that ever I forsook such an Heresie as I deem them to hold, defend, and I fear wilfully maintain.

The Matters in that Book treated on I methodiz'd under these three general Heads, *viz.* The first point under Consideration was, *How I came to be a Member of their Society:* The second, *How I came to see their Errors and leave them:* The third, *How I came perswaded and satisfied in going to the Publick.* In the first I did set forth what I thought of them in 58, and 60. and what they preached, and how innocent they appeared: *G. W.* in *Norwich*-Castle seemed as demure as the best; yet in that Book I set forth, as I then believed that all was but a *Decoy* or *Cheat*, to draw *Disciples* after them; and if I was cheated and mistaken in them, so was *Hugh Latimore*, that learned Prelate, in the smooth Carriage of the Papists, and their Infallible Delusions, who said, 'I am ignorant of things which I trust hereafter to know, *&c.* Read *Fox's Acts and Monuments, &c. p.* 410, 467, 468, 1325, 1488. where

where Bishop *Latimer*, Bishop *Cranmer*, *M. Luther*, Dr. *Barns*, and other pious sincere Christians, have not been too good nor too holy to acknowledge themselves mistaken, upon conviction, though by your Doctrin render'd Apostates, in that they once thought the *Popish* Doctrine true, *&c.* Nay, your Incharity renders many of your own People Apostates, who before they were deluded by your black Art of calling the Scripture *Death*, *Dust*, and *Serpents-meat*, the Ordinances *an Institution of the Whore of Rome*, the publick Ministers *Witches*, *Devils*, *Gormandizing Priests*, &c. thought the Doctrine of the Church of *England* sound and orthodox: But since they are turn'd to the Heresie of Quakerism, *G. W.* accounts them Saints, Lambs, Prophets, and what not? But as these Weights are counterfeit, so I purpose to try them by the Touchstone of the Scripture, which cannot lye. And I refer to my Book, *New-Rome unmask'd*, &c. containing more than 100 Pages in Quarto, divided into twelve Chapters, which shew at large, that forsaking the Quakers is no Apostacy from the Articles of the Christian Faith, *&c.* sold by Mr. *Dunton* at the *Raven* in the *Poultry*, and Mr. *Guillam* Bookseller in *Bishopsgate-street*. Concluding my Introduction with St. *Augustine*, *Errare possum hæreticus esse non possum.*

The

The First Charge
Againſt the
Quakers,

That they Deny Jeſus of Nazareth, *who was born of the Bleſſed Virgin* Mary, *to be Chriſt, and the Efficient Cauſe of Man's Salvation.*

The Argument.

THE Method propoſed to prove the recited Charge, is, *1ſt.* A brief Citation of Scriptures proving, that Jeſus is the Chriſt of God, and Efficient Cauſe of Man's Salvation, from the Teſtimony of GOD, Angels, and Men. *2dly.* A Recital out of the *Quakers* Books, wrote by their moſt approved Authors, alledging the contrary, ſhewing them thereby to be of a different Faith from the Prophets, Apoſtles, Saints, and Bleſſed Martyrs, and all true Chriſtians to this day. *3dly.* That *Geo. Fox*, the firſt Founder of *Quakeriſm*, *Anno* 1650. have ſince aſſumed to himſelf thoſe divine Attributes due only to Chriſt, and thereby hath overthrown the Faith

Faith of ſome. 4*thly.* That his Diſciples and Followers, and ſuch of greateſt note amongſt them, hath ſaid *Amen* to his Blaſphemies, by their frequent Adorations of him, as the *Star*, the *Branch*, the *Son of Righteouſneſs*, &c.

1*ſt. Scripture Texts proving Jeſus to be Chriſt.*

John 1. 14. *And the word was made fleſh, and dwelt amongſt us: (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Luke 1. 26. *And in the ſixth month the Angel* Gabriel *was ſent from* God *unto a city of* Galilee, *named* Nazareth: *and the Angel ſaid unto her, Fear not* Mary, *for thou haſt found favour with God: and behold, thou ſhalt conceive in thy womb. and bring forth a ſon, and ſhalt call his name* Jeſus. 2. 10, 11. *And the Angel ſaid unto them, Fear not; for behold, I bring unto you good tidings of great joy, which ſhall be unto all people; for unto you is born* this day, *in the city of* David, *a Saviour, Chriſt the Lord.* Mark 9. 7. Matt. 17. 5. *While he yet ſpake, behold a bright cloud overſhadowed them: and behold a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed, hear him.* Matt. 26. 67. *Then did they ſpit in* his *face, and buffeted* him, *and others ſmote* him *with the palms of their hands.* 27. 38. *Then there were two thieves crucified with him, one on the right hand, another on the left. Ver.* 50. *Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.* 28. 6. *He*

is

is not here, for he is risen, *as he said, Come see the place where the Lord lay.* Acts 1. 9, 10, 11. *While they beheld,* he *was taken up, and a cloud received* him *out of their sight. And while they looked stedfastly towards Heaven, as he went up, behold two men stanting by them in white apparel, which also said, Ye men of* Gallilee, *why stand ye gazing up into Heaven?* This same Jesus *which is taken up from you into Heaven* [then not in them, in the *Quakers* sence; for as he said with reference to his Person, *Matt.* 26. 11. *Me ye have not always*] *shall so come in like manner as ye have seen him go into Heaven.* Acts 5. 30, 31. *The God of our fathers raised up* Jesus, *whom ye* slew, *and* hanged *on a* Tree, him *hath God exalted with his right hand, to be a* Prince *and a* Saviour, *for to give repentance to* Israel, *and forgiveness of sins.* Acts 2. 36. *Therefore let all the house of* Israel *know assuredly, that God hath made the* same Jesus, *whom ye have crucified, both Lord and Christ.* Heb. 5. 9. *And being made perfect, he became the Author of eternal salvation to all them that obey him.* 12. 2. *Looking unto* [*Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Rom. 8. 34. *It is Christ that died, yea rather, that is risen again, who is at the right hand of God, who also maketh intercession for us.* Acts 7. 35. *But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God and* Jesus *standing on the right hand of God.* Ver. 56. *And said, Behold,*

I see

I see the Heavens opened, and the Son of man standing on the right hand of God. Acts 10. 38. to 44. *How God anointed Jesus of* Nazareth *with the Holy Ghost, and with power, who went about doing good —And we are witnesses of all things which he did both in the land of the* Jews *and in* Jerusalem. *Whom ye* slew *and hanged on a* tree, him *God raised up the third day, and shewed him openly, Not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he* rose *from the dead. And he commanded us to preach unto the people, and to testifie, that it is* he *which was ordained of God to be judge of the quick and dead. To him give all the Prophets witness, that through* his *name whosoever believeth in him, shall receive remission of sins.* Read 1 Cor. 15. 15.

2dly. *The Quakers teach the contrary.*

A Question to Professors, p. 33. 'Now the 'Scriptures do expresly distinguish between 'Christ and the Garment which he wore; 'between *him* that came, and the *body* in 'which *he* came; between the Substance 'which was veiled, and the Veil which vei-'led it. *Lo, I come, a body hast thou prepared me.* 'There was plainly he, and the Body in which 'he came; there was the outward Vessel, and 'the inward Life: This we certainly know, 'and can never call the Bodily Garment 'Christ, but that which appeared and dwelt 'in the Body.

Ob-

Observe how flatly they contradict the holy Scripture Testimony, and how they would divide the Humanity from the Godhead; which is, in plain terms, a plain denyal of Christ; for if they can never call him that was born of the Virgin *Mary* Christ, whom the Jews spit upon, smote with the palms of their Hands, nailed to the Cross, hanged on a Tree, and at last crucified him; I say, if they can *never* call him *Christ*, but *a Veil, a Garment, a Figure, &c.* they can never own him to be Christ, and consequently deny him to be Christ; and not only so, but acquit the Jews, and their drudge *Judas* of the Sin of murthering the Lord of Life and Glory; for when they laid hold of him, smote him, buffeted him, crowned him with Thorns, scourged him, nailed his tender Hands and Feet to the Cross, pierced his Side, out of which came Water and Blood; they all this while, by the *Quaker's Doctrine*, did not lay hold upon nor touch Christ, and consequently ought not to be charged with crucifying the Lord of Life and Glory; only, it's true, they took hold of a *Garment*, a *Veil, &c.* which they can *never* call *Christ*. Thus have they made the Apostles False Witnesses, acquitted *Judas*, and clear'd the hard hearted unbelieving Jews of all their Barbarities inhumanly inflicted on the Blessed Jesus.

A Quest. &c. *p.* 27. 'Is not the Substance, 'the Life, called *Christ*, where-ever it is 'found? Doth not the Name [*Christ*] be-

'long to the whole Body, and to every Mem-'ber in the Body, as well as to the Head *&c?*

Obſerve how *Matt.* 24. 24. is fulfilled by their Doctrine; every believing *Quaker* may be called Chriſt as well as he that ſuffered Death upon the Croſs: Oh, dreadful Blaſphemy! And to confirm it, he tells you about ten lines after, *viz. That the Name is not given to the Veſſel,* &c. O Impudence itſelf! did not the Angel ſay, That *unto you is born this day, in the city of* David, *a Saviour, which is* Chriſt the Lord? *Luke* 2. 11. & *v.* 28. Simon *took him in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation,* &c. So that to ſay the Name *Chriſt* belongs to every Believer, as well as to him, is Blaſphemy; for the Apoſtle to the *Coloſſians* gives the Name not only to the Godhead in him, but to him in whom it dwelt, which they contemptuouſly term the Garment, *Col.* 2. 9.

The Chriſtian Quaker, and his Divine Teſt, &c. *part* 1. *p.* 107. 'To conclude, *We*, though this 'general Victory was obtained, and holy Pri-'vileges therewith, and that the Holy Body 'was not inſtrumentally without a ſhare 'thereof; yet that the efficient and chiefeſt 'cauſe was the Light and Life.— *P.* 111. So 'that thus far we can approach the honeſter 'ſo[illegible] of Profeſſors of Religion, *&c.*

Ob-

Obſerve how far the Quaker's Approach to the Chriſtians amount to: The Chriſtians believe, that he who was born of the Virgin *Mary*, who was ſpit upon, buffeted, ſmote with the palms of their Hands, dyed, roſe again, and aſcended into *Heaven*, in the ſight of the *Gallileans*, and now ſits at the right hand of God, according to the recited Scriptures; I ſay, they believe the ſame Jeſus to be the Chriſt of God; and that he is both the efficient and chief cauſe of Man's Salvation: *Acts* 4. 10, 12. *By the name of Jeſus of* Nazareth, *whom ye have crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole. Neither is there ſalvation in any other, for there is none other name given under Heaven among men, whereby we muſt be ſaved*, &c. So that the Profeſſor's Faith and Hopes of Salvation are in the crucified Jeſus, which you call the Holy Body. Indeed, you do approach to them a little, in calling his Body *Holy*, and allowing him to have ſome ſhare in the Salvation of Mankind *inſtrumentally*; but the chief and efficient cauſe is in the light which you have in your ſelves, and which was in the Jews and Gentiles before the Incarnation of our Bleſſed Lord and Saviour; which if that had been ſufficient, what need was there for Chriſt's coming, ſince he is but inſtrumentally a Saviour? For ſo you allow good Men to be, as I ſhall ſhew anon: So that your Approach to the Chriſtians is very ſmall, even but a few ſteps; for

the unbelieving Jews thought him to be a good Man, *viz. Elias, Jeremias,* or one of the old Prophets; but instead of pressing on, the Author turns himself round to his old Friends the *Quakers*, and tell them his Meaning by this sudden and unusual Approach.

P. 102. 'So that the Invisible Life was the 'Root and Fountain of all, which is some-'times ascribed in Scripture to the Body, by 'that common figure or way of speaking 'amongst Men, the thing containing which, 'is the *Body* for the thing contained, which was the Life, *&c.*

Observe, I always understood, that when we call a House that is made of Lime and Stone a *Church*, that it was a figurative way of speaking the thing containing for the thing contained; but I never knew this distinction touching our Blessed Saviour made by any others than the *Quakers*; and their chief Reason is, That they having the same Light, Life and Spirit in their Bodies, as was in his Body, they would have every Man a Saviour, every Man a Christ: For, as above, they say, *The Name of Christ belongs to every Member of the Body, as well as the Head:* And where ever they make an Approach to the true Professors of Christianity, 'tis only for a Decoy: For as above observed, they can *never* call the Bodily Garment *Christ*, meaning him that was born of the Virgin, but *a Garment, a Veil, a Figure,* an *instrumental Cause of Salvation,* but not the *efficient*; the thing containing for ano-

another, *viz.* for the thing contained: For to call him that was born of the Virgin, who ſuffered Death on the Croſs, Died, Roſe again, and aſcended; this is but a metaphorical Speech, the thing containing for the thing contained. Thus have they robbed the Bleſſed Jeſus of one of his emanent Attributes, *viz.* of being the efficient Cauſe of Man's Salvation. Thus do they dance the Rounds, ſometimes approaching to the Chriſtian Profeſſors; as if they were in good earneſt: but by and by, with a ſudden turn they glide to their Brethren, and inſinuate by conſequence, That him that was born of the Virgin, he is no otherwiſe a Saviour [let the Epiſcopalians, Presbiterians, Independents and Baptiſts ſay what they will to the contrary] than other good Men are, *&c.*

P. 102, 103. 'I dare not attribute to an *Ex-*
'*ternal* prepared Being, (*That*) which is the na-
'tural and proper Work of the Divine Light:
'But certainly, if ſome Men in Scripture
'are entituled *Saviours*, becauſe of their
'Contribution, of their Trials, Travels and
'Labours towards the Salvation of Mankind;
'of much more right is that Honour aſcri-
'bed to him, who had the Spirit without
'meaſure, *&c.*

Obſerve, the beſt Approach I take notice of, is, That they do ſeemingly allow him to have the Spirit without meaſure; but I cannot call it otherwiſe than *ſeeming*, ſince 'tis but about eight Lines after, where ſpeaking of

Salvation, he says, *And to the Holy Manhood not any otherwise than Instrumentally*; which in the Paragraph above recited, he there allows to good and holy Men, and that as a meritorious Reward too, *viz.* Because of the Contribution of their Trials, Travels, and Labours towards the Salvation of Mankind. So that by the Quakers Doctrine, good Men are Instrumentally Saviours: And Christ himself is no more but Instrumentally a Saviour. The First I grant, as they are Servants to Christ, and by his hand of Providence made use of towards the Conversion of others. The Last I deny, as an Heretical Doctrine, which tends to rob Christ of one of his chiefest Jewels; as the next Passage will demonstrate.

P 129. 'That nevertheless not to the Bo-'dy, but Holy Light of Life therein is chief-'ly to be ascribed the Salvation; and to the 'Body, however excellent, but Instrumen-'tally.

Observe, how with one Shoulder they bear down the Blessed Jesus, as only a Body, instrumentally serviceable, contrary to the Testimony of St. *Luke*, and the inspired Apostles and Holy Prophets, who foretold of the coming of the Just one. And since 'tis a great and precious Priviledge, that we have the Holy Scriptures in a known Tongue, that thereby we may have recourse thereunto, to rectifie our Mistakes, and help our Judgments, and prove the Articles of our Christian Faith: So am I willing to prove my Charge

Charge against the Quakers from plain matter of Fact, out of their own Books, writ by the most Learned amongst them; and by the Coherence of their Doctrine, confuted by Scripture, Reason, and Authority, shall this Controversie be decided. For if the good Deed of the Woman, *Matth.* 26. 13. done to Christ against his Burials shall be told of her so long as the Gospel is preached, surely so long as the Gospel is preached shall there be War made against such false Teachers, as shall thus bring in damnable Heresies, denying the Lord Jesus Christ to be a Compleat Saviour, *&c.* But once more pray hear him.

P. 97, 98. 'The Serpent is a Spirit: Now 'no thing can bruise the Head of the Serpent, 'but something that is Spiritual, as the Ser'pent is. But if that Body of Christ were 'the Seed, then could he not bruise the Ser'pents Head in all, because the Body of 'Christ is not so much as in any one; and 'consequently, the Seed of the Promise is an 'Holy Principle of Light and Life, that be'ing received into the Heart, bruiseth the 'Serpents Head. And because the *Seed 'which cannot be that Body* is Christ, as testifie 'the Scriptures, the Seed is one, and that Seed 'is Christ, *&c.*

And thus have I traced him in his divers Turnings and manifold Approaches; sometimes to the Professors, and back again to the Quakers, until at last you see he denies

the Body which was born of the Virgin, to be Chriſt: And the reaſon he gives, is, Becauſe he is not perſonally in every Man, and ſo no way capable to conquer the Serpent in them; and therefore not the Chriſt: But if they were humble, and would forſake their Errours, and by Faith lay hold of Chriſt, who is the Seed of the Promiſe, *Gen.* 3. 14. confeſſing their Sins, and begging Pardon for Chriſt's ſake, let them not doubt but the Head of the Serpent in them ſhall be bruiſed. But if they thus contemn the Bleſſed Jeſus, who was born of the Virgin, *&c.* one calling him a Garment, which they can never call Chriſt; another, becauſe he is not perſonally in every Man, he cannot be Chriſt; and by and by the Name *Chriſt* belongs to every Member, as well as to the Head; for that they have Light, Life and Spirit in them, as Chriſt had: another, that Chriſt is not a Compleat Saviour, otherwiſe than inſtrumentally; nor no otherwiſe to be called Chriſt, than metaphorically, or by that common Figure or way of ſpeaking, *viz.* the thing containing for the thing contained: I ſay, ſo long as they continue in their Unbelief, its no marvel they complain ſo much of the Serpent's having Dominion in them.

The Sandy Foundation ſhaken, &c. P. 21. 'The 'Juſtice offended being Infinite, his Satisfa- 'ction ought to bear a Proportion therewith, 'which Jeſus Chriſt as Man could never pay, '*he being Finite*; and from a *Finite* Cauſe could

'could never proceed an Infinite Effect: For 'so Man may be said to bring forth God, 'since no thing below the Divinity it self 'can righly be styled Infinite.

I have much more to say against the dangerous Errors in that Book, which came lately to my hand; but I spare the Author. However, by what is said, 'tis plain that they account him that was born of the Virgin but a Man, a Finite Creature, a Vail, a Garment, a Saviour instrumentally like other good Men, and which they cannot call Christ. Nay further, they say he is not Christ, not being personally in every Man: And the Consequence is both natural and plain, that they deny Jesus of *Nazareth.*

Smith's Primer, P. 8. How may I know when Christ is truly Preached?

Answ. They that are false (Ministers) *preach Christ without, and bid People believe in him as he is in Heaven above; but they that are Christ's Ministers, preach Christ within.*

Smith's Catechism, P. 57. *And is that which is within you the only Foundation upon which you stand, and the Principle of your Religion?*

Answ. *That of God within us is so, for we know it is Christ; and being Christ, it must needs be* only *and* principal; *for that which is* only, *admits not of another; and that which is* principal, *is greatest in being: And thus we know Christ in us to be unto us the* only *and* principal, *&c.*

The

The Sword of the Lord drawn, &c. P. 5. Your 'imagined God beyond the Stars, and your 'carnal Christ is utterly denied. —That this 'Christ is God and Man in one Person is a 'Lie.

By which, without enlarging, 'tis very plain, That as they do not own Jesus of *Nazareth*, who was born of the Virgin, Suffered, Died, Rose, and Ascended, and now sits at the Right Hand of God in Heaven above; so all that preach the same Christ, and bid People believe in him as he is in Heaven above, are, by the Quakers Doctrine, False Ministers: But they that preach the Light within, as the only Foundation which admits of no other, and as the principal Corner-stone of their Building. These, and these only are (say they) true Ministers. And this, if nothing had been said before, had been sufficient to prove my first Charge; namely, That the Quakers deny Jesus of *Nazareth*, who was born of the Blessed Virgin, to be Christ, and the Efficient Cause of Man's Salvation: And I pray God to give them a Heart to repent them of their Unbelief.

1. *By* Geo. Fox's *assuming Divine Attributes to himself.*

News coming up out of the North, &c. P. 1. 'Written from the Mouth of the Lord: From 'one who is naked, and stands naked before 'the Lord: Cloathed with Righteousness, whose

'whose Name is not *known* in the World, risen 'up out of the North, which was propheſied 'of, but now it is fulfilled, *&c.* G. F.

The Teachers of the World unvailed, &c. P.26. 'I am the Light; him by whom the World 'was made; and doth enlighten every Man 'that comes into the World: If you love 'the Light which you are enlightned with-'all, you will love Chriſt, who ſaith, *Learn 'of me*: But if you hate that Light, there 'is your Condemnation from him, who is '* one with the Truth in every Man, who of 'the Lord was moved this to 'write, that People might 'ſee what hath gotten up 'ſince the Apoſtles time out 'of the Light, with the Light, 'and reigned out of the 'Light, but now is manifeſt with the Light, 'which the Apoſtles were in, it is ſeen, and 'to the Children of Light now is manifeſt, 'whoſe Name of the World is called G. F.

* Here is a Fourth Perſon added to the Trinity, according to their Doctrine.

Several Petitions Anſwered, &c. P. 60. 'My 'Name is covered from the World; and the 'World knows *not me, nor my Name.* —He 'that overcometh, hath the new Name, and 'knoweth it. ——He that overcometh, ſit-'teth in his Throne: He that overcometh is 'Crowned: ——He that overcometh, eateth 'of the Hidden Manna: He that overco-'meth ſhall inherit all things. ———He that 'hath an Ear to hear let him hear; and bleſſed

'bleſſed is he that reads, and doth underſtand 'what he reads. *G. F.*

Saul's *Errand to* Damaſcus, *p.* 7. 'The Old 'Man cannot endure to hear the New Man 'ſpeak, which is Chriſt, and Chriſt is the 'Way; and if Chriſt be in you, muſt not he 'ſay, *I am the Way, the Truth, and the Life?* 'P. 8. 'And he that hath the ſame Spirit 'that raiſed up Jeſus Chriſt from the Dead is 'equal with God. *G. F.*

The Second Charge againſt the Quakers.

Their Books are blaſphemous, and their Practice Idolatrous, &c. *which is proved in the foregoing and following, to the confutation of* G. W. *and his falſe Witneſſes, who deny theſe Appellations,* &c.

This is only to go amongſt Friends.

'THou, O North of *England!* who art 'counted as deſolate and barren, and 'reckoned the leaſt of the Nations, yet out 'of thee did the *Branch* ſpring and *Star* ariſe, 'which gives light to all the Regions round 'about; in thee the Son of Righteouſneſs

'ap-

'appeared with Wounding and with Hea-
'ling, *&c.*

The next is *John Blackling*'s Certificate, see Part V. *Christ. Quak. distinguish'd, &c. p.* 77.
'That G. *Fox* is blessed with Honour above
'many Brethren; and, That Thousands will
'stand by him in a Heavenly Record:
'—— That his Life reigns, and is spotless,
'innocent, and still retains his Integrity,
'whose Eternal Honour and Blessed Renown
'shall remain; yea, his presence, and the
'dropping of his tender words in the Lord's
'Love, was my Soul's Nourishment.

The Quaker's Challenge, p. 6. of G. *Fox* thus in brief: 'A Prophet indeed. —— It was
'said of Christ, *he was in the World, and the*
'*World was made by him, and the World knew*
'*him not*: So it may be said of this true Pro-
'phet, whom *John* said he was not; but thou
'shalt feel this Prophet one day as heavy as
'a Milstone upon thee; and though the
'World knew him not, yet he is known.

Sol. Eccles.

Jos. Coale's *Letter to* G. Fox, *out of the* Barbadoes, *thus in brief*:

'DEar *G. Fox*, who art the Father of many
'Nations, whose Life has reached thro'
'us thy Children, even to the Isles afar off,
'to the begetting many again to a lively
'hope, for which Generations to come shall
'call thee blessed, whose Being and Habita-
'tion

'tion is in the power of the Higheſt, in which 'thou rules and governs in Righteouſneſs, 'and thy Kingdom is eſtabliſhed in Peace, 'and the Encreaſe thereof is without end.

Joſ. Coale.

Another from John Audland *to* G. F. *out of the Weſt of* England.

'DEar and precious one, in whom my 'Life is bound up, and my Strength in 'thee ſtands; by thy Breathings I am nou-'riſhed; by thee my Strength is renewed; 'Bleſſed art thou for evermore, and bleſſed 'are all that enjoy thee: Life and Strength 'comes from thee holy one; — daily do I 'find thy preſence with me, which doth ex-'ceedingly preſerve me, for I cannot reign, 'but in thy preſence and power; pray for 'me, that I may ſtand in thy Dread for ever-'more. —— I am thine begotten, and nou-'riſhed by thee; and in thy Power am I 'preſerved: Glory unto thee, Holy One, for 'ever.

John Audland.

Brief Obſervations upon the Two laſt Particulars.

1. *G. Fox*'s aſſuming Divine Attributes to himſelf, *viz. Firſt*, He tells you, he wrote from the Mouth of God himſelf, ſtands naked, clothed only with Righteouſneſs; which was propheſied and fulfilled. *Secondly*, That he

is

is the light of the World, by whom it was made *One*, with the Truth in every Man. *Thirdly*, That he was so covered, as that neither himself nor his Name was known in the World, had a new Name, plac'd in his Throne, was Crowned, inherited all things, Christ in him might say, *I am the way, the truth, and the life*, alluding to *John* 14. 6. And *Fourthly*, He that had the same Spirit which raised Jesus, was equal with God: Which Spirit he pretended to have.

2. How *Fox*'s Disciples ecchoed back Adorations, which answered as Face answers Face in a Glass; for he could not magnifie himself, but his Proselytes were ready to cry *Hosanna: First*, Oh thou North of *England*, desolate the least of the Nations barren, *&c.* yet out of thee did the Branch spring, the Star arise, the Son of Righteousness appear, *&c.* Alluding to *Micah* 5. 2. *Numb.* 24. 17. *Mal.* 4. 2. *Zech* 3. 8. And *Secondly*, That his Life reigned and was spotless, his eternal Honour, and blessed Renown, *&c.* *Thirdly*, A Prophet indeed compared to Christ, as not known in the World, though made by him. *Fourthly*, Precious *George*, the Father of Nations, whose Kingdom is establish'd in Peace, the Encrease thereof without end: Alluding to *Isa.* 9. 6, 7. And *Fifthly*, That they received Life and Strength from him, preserved by him, could not reign but in his power, begotten and nourished by him, *&c.* Upon the whole matter, as there were never greater Blasphemies spake by Man

than

than by *Fox*, ſo never greater Adorations given to ſuch a Sect-maſter. And yet *G. W.* and *W. P.* in their Book *Judas and the Jews*, p. 44. *Serious Search, &c.* p. 58. *Judgment Fixed, &c.* p. 19, 26. *Innocency againſt Envy, &c.* p. 18. have Juſtified or Excuſed every Paſſage, except *John Audland*'s Letter, which when charged therewith by the *Athenian Mercury*, *June* 11. 1692. *G. W.* did deny it to be of *J. A*'s writing. But we have the Original Letter, and able to make it appear by comparing Hands, to be his: Nor did *G. F.* deny it in his Life-time, albeit an Abſtract thereof was Printed and Reprinted, *&c.*

The Third Charge againſt the Quakers.

That they deny the Scriptures, by ſpeaking contemptuouſly of them: calling them, Death, Duſt, Serpent's Meat, &c. and that to Preach out of them is Conjuration.

The ARGUMENT.

THis is one of their Errors I charged on the *Quakers* in my Book, *New Rome unmask'd*, &c. *Epiſt. Cr.* 6. and *p.* 78. This *G. W.* procured Twelve Witneſſes, to teſtifie in the Holy Fear of God, and on the behalf of the

the Quakers, That they never so believed, so said, nor so affirmed: Which was such a notorious Lye; and calling God to Record, I took it to amount to an Oath on their own Propoſals to Authority: And not knowing a better way to manifeſt them, I erected a Mock-Pillory, and Tried them, and found them guilty on their own Premiſes. But the main matter now before me is, To prove the Truth in that particular, both in the cited Book *New Rome*, &c. and the Sheet delivered to the Parliament: And in order to it I ſhall firſt recite their contemptuous Expreſſions of the Holy Scripture; and then confute their Arguments, which they bring to ſalve their Errour. And laſtly ſhew, That they extol their own Writings above the Scriptures, *viz.*

Their Contempt of the Holy Scriptures.

News coming up out of the North, &c. *p.* 14.
'And your Original is Carnal, Hebrew,
'Greek, and Latin; and your Word is Car-
'nal, the Letter; and the Light is Carnal,
'the Letter; and your Baptiſm is Carnal.
'——And their Communion is Carnal, a lit-
'tle Bread and Wine. —So duſt is the Ser-
'pents Meat; their Original is but Duſt,
'which is but the Letter, which is Death.
'—So the Serpent feeds upon Duſt. —And
'their Goſpel is Duſt, *Matthew*, *Mark*, *Luke*,
'and *John*, which is the Letter, *&c.*

Saul's *Errand to* Damascus, *&c.* p. 7. 'All 'that do study to raise a Living thing out of 'a Dead, to raise the Spirit out of the Letter, 'are Conjurers, and draw Points and Rea-'sons. ——They are Conjurers and Divi-'ners, and their Teaching is from Conjura-'tion, which is not spoken from the Mouth 'of the Lord. ——The Letter of the Scrip-'ture is carnal, and killeth, *&c.* *G. F.*

David's *Enemies* discovered, *&c.* p. 7. 'And 'these (*i. e. Quakers*) do not call the Letter 'the Rule; and the Four Books, *Matthew*, 'Mark, *Luke* and *John*, the New Testament 'or Gospel, as thou, (*i. e.* the Publick Mi-'nister) and thy Generation do, thy Minis-'try is in the Letter, which killeth.

G. Whitehead and *Ch. A.*

Truth's Defence, &c. *p.* 2. 104. 'You might 'as well have condemned the Scriptures to 'the Fire, as our Books and Papers: For our 'giving forth Papers and Printed Books, it is 'from the immediate, eternal Spirit of God.

Burrough's Works, &c. *p.* 51. 'And herein 'you have been bewitched from the Obedi-'ence of the Truth within, to obey the Let-'ter without. *P.* 47. That is no Command 'from God to me, what he commands to an-'other: Neither did any of the Saints which 'we read of in Scripture, act by the Com-'mand which was to another, not having the 'Command to themselves.

The Quakers Refuge fixed upon, &c. *p.* 17. 'Whether the first Pen-man of the Scrip-

'tures

'tures was *Moses* or *Hermes*; or whether 'both these, or not one; or whether there 'are not many Words contained in the Scrip-'tures, which were not spoken by the Inspi-'ration of the Holy Spirit: Whether some 'Words were not spoken by the Grand Im-'postor; some by wicked Men; some by 'wise Men ill applied; some by good Men 'ill expressed; some by False Prophets, and 'yet true; some by True Prophets, and yet 'false, *&c.*

Several Petitions answered, &c. *p.* 30. 'And 'whereas we are moved to write abroad, 'shewing forth your Errors, that if ever you 'own the Prophets, Christ, and the Apostles '(Writings,) ye will own them which are 'given forth by the same Power and Spirit, '*&c.*

A Brief Discovery of a three fold Estate, &c. *p.* 7. 'The Priests of the World are Conju-'rers, raising dead Doctrines, dead Reasons, 'dead Uses, dead Motives, dead Tryals out 'of the Letter, which is Death; raising 'Death out of Death. Notable Conjurers! 'P. 9. *Babylon*'s Merchants, selling Beastly 'Wares. ——The Letter, which is Dust 'and Death.

Observations thereupon.

1*st*, Observe, that they call the Holy Scripture Death, Dust, and Serpents-meat: If they object, they mean the Letter abstractly from

the Spirit, that's but one of *G. W*'s Juggles; ſee their Paper againſt *J. P. Aug.* 10. 1670. *viz.* 'Whereas *J. P.* did bring to the Ex-'change ſeveral Books and Writings, and 'amongſt others the *Holy Scriptures*, *&c.* Surely he could not burn the Holy Spirit that gave them forth, as they moſt wickedly ſuggeſted he would have burnt the Bible. It ſeems they can call the Bible *the Holy Scriptures* when for a wicked deſign, and Duſt, and Death, and Serpents Meat, when they ſpeak their Judgment clearly. *2dly*, That they are Conjurers that preach out of them: Surely when they preach out of them, they do not preach the Letter abſtractly from the Holy Doctrine and Bleſſed Precepts therein contained, but ſome part of thoſe holy Truths therein contained; and yet this preaching is by their Doctrine Conjuration and Witchcraft, *&c.* *3dly*, You may perceive that *G. W.* and the *Quakers* do not call the four Books of *Matthew*, *Mark*, *Luke*, and *John*, either the New Teſtament of Jeſus Chriſt, or the Goſpel; and why? His Brother *Fox* ſays 'tis Duſt, Death, and Serpents-Meat: Yet to ſerve another turn, *Elwood* writing againſt *W. R.* in his Antidote, *p.* 81, 82. calls the Writings of the Evangeliſts, *The New Teſtament*, *Scriptures of Truth*, *&c.* Oh the Deceit and Self-contradiction of theſe *Babel*-Builders. *4thly*, You may ſee they bring their own Nonſence in competition with the holy Scripture and New Teſtament: Nay, I ſhall

prove

prove by their Practice, that they prefer their own Pamphlets before the Scripture, and that beyond all their Gloſſes to the contrary. 5*thly*, That ſuch as obey the Scriptures are bewitched from the Truth: And therefore, ſay they, That is no Command from God to me, what he commanded the Saints of old, recorded in Scripture; for, alas! what is the Scripture but a little Duſt, Death, carnal Letter, Huſk, Beaſtly Ware; and they that preach out of it Conjurers, notable Conjurers, *Babylon*'s Merchants, yea, Witches, Devils, Gormandizing Prieſts, *&c.*? 6*thly*, They inſinuate by way of Query, That 'tis doubtful whether *Moſes* or *Hermes* was the firſt Pen-man of *Holy Writ*; or whether either or neither; and ſo confound the Scriptures, as to overthrow its Divine Authority, ſuggeſting that what is true the Falſe-Prophets wrote, and what is falſe the True-Prophets wrote, and what is ill expreſſed and ill applied Wiſe and Good Men wrote, and by a Natural Invertion all the reſt by Wicked Men, and the Grand Impoſtor. And I think they, by this time, have made room for the Atheiſts and Papiſts. This, I muſt confeſs, is ſuch a cunning Stratagem of Satan and his Inſtruments, as the boldeſt Jeſuit that ever I read of never attempted the like. And for more of it, I refer to *New* Rome *unmask'd*, *&c. p.* 23. And by this time I hope *G. W*'s Witneſſes are convicted ſufficiently, and for time to come will not ſay, the *Quakers* never

ſaid, affirmed, or believed, that the holy Scriptures are Death, Duſt, and Serpents-Meat, *&c.*

But notwithſtanding all this, and much more that might be quoted of this nature, yet *G. W.* boldly impoſes upon the World, that though they call the Scripture Duſt, Death, and Serpents-meat, yet they do not call the holy Scripture ſo; ſee their pretended *Vindication, &c. p.* 2. *Eſſay, &c. p.* 5, 8. but ſay, *The holy Precepts and Doctrines they own:* And from thence they'r called, ſays *G. W.* holy Scriptures. I grant it is for that very reaſon that the Chriſtians call them *Holy Scriptures*. But on the other hand I do poſitively affirm, That it is for that very Reaſon that the *Quakers* call them Duſt, Death, Serpents-meat, Beaſtly Ware, *&c.* And this I will proye by the Practice of each ſort, *viz.* by both the Practice of the Chriſtians, and the Practice of the Quakers. And firſt, the Chriſtians they read them in their Churches, practice them in their Families, particularly the Lord's Prayer, the Ten Commandments, the Apoſtle's Creed, think themſelves, as Diſciples of Chriſt, obliged to follow the Examples of the Primitive Chriſtians and Holy Martyrs, in frequenting the Ordinances of Jeſus Chriſt, as Baptiſm, and the Lord's Supper, and divers other Commands, *&c.* They believe the Scripture is given by divine Inſpiration, and infallibly true; being by Wiſe and Good Men well expreſſed and rightly applied, and that the

the true Prophets ſpeak truly; ſo that there is a ſweet harmony in the Scriptures. They believe alſo that *Moſes* was the firſt Penman, and divinely inſpir'd, and his Writings quoted by Chriſt and his Apoſtles; ſee *Mark* 12. 16. *Luke* 24. 27. *Luke* 16. 19. & 24. 27. 26,27,44. *Acts.*2. And for theſe and the like Reaſons they call it *Holy Scripture.*

But then, Secondly, if we muſt judge the Tree by the Fruit, as Chriſt directed, then the Quakers do not believe the Doctrin and Precepts recorded in Scripture, to be either bleſſed or holy, and *therefore* call them Duſt, Death, Huſk, Serpents-meat, Beaſtly Ware, *&c.* which I thus prove:

Firſt, By the very reproachful Language and contemptuous Expreſſion you caſt upon them, as Duſt, Death, Serpents-meat, *&c.*

Secondly, In that you do not read them in your Meetings for Worſhip, nor recommend them to be read in your Monthly and Quarterly Meetings, as you frequently do your own Epiſtles.

Thirdly, Becauſe you ſay, That to preach out of them is Conjuration, which you would not, if you believed the Doctrines therein to be holy and bleſſed.

Fourthly, By reaſon you lay aſide as uſeleſs the Uſe of the Lord's Prayer, Ten Commandments, and the Apoſtle's Creed, which are ſome of thoſe holy Precepts contained in the Scriptures.

Fifthly, In that you deny the Ordinances of Jeſus Chriſt, and do not practiſe them according

cording to the Command of Chriſt, *Go teach all Nations, baptiſing,* &c. *This do in remembrance of me,* &c. For if they were ſincere, and did believe the Doctrin and Precepts were holy and bleſſed, as they pretend, you would at ſome time or other ſee a Bible in their Hands, in a Meeting, and make Confeſſion of Sin, and beg Pardon of God for Chriſt's ſake, which they never did.

Sixthly, That from your Practice, Words, and Writings you do prefer your own Books, Papers, and Epiſtles before the Scriptures, as in *New* Rome *unmask'd, &c. New* Rome *arraign'd, &c.* For proof ſee your Yearly Epiſtle follows.

The 27th of the 3d Month, 1675.

'IT is our Sence, Advice, Admonition, and 'Judgment, in the Fear of God, and the 'Authority of his Power and Spirit, that no 'ſuch *ſlight* and *contemptible* Names and Ex-'preſſions, as that faithful Friend's Papers, 'which we teſtifie, hath been given out by 'the Spirit and Power of God, are Mens '*Edicts* or *Canons, &c.* with ſuch ſcornful Say-'ings, be *permitted* by *W. Penn, Alex. Packe, 'Stephen Criſp, George Whitehead,* and others.

Now I am apt to think, as ſuperſtitious as you are, that you did not aſcribe Holineſs to the Paper and Ink of your own Papers and Pamphlets: But yet what Care, what Caution, what Advice and Admonition was ſent out from the general Council, not of *Trent,* but *London,* that no ſuch ſcornful Expreſſions

ſhould

should be put upon your Friend's Papers, as *Edicts* and *Canons*, which indeed are not such contemptible Names? And yet how do you charge them, by the Authority of the Power and Spirit of God, that no such contemptible, scornful, and unsavory Expressions be permitted to be cast upon your Papers, which you say are given forth by the Power and Spirit of God? So tender and careful you are of your own nonsensical Papers, Epistles, *&c.* Here is no calling them Death, Dust, Serpents-meat, Beastly Ware, Carnal Letter, Husk, and the like; no, no, yours were given forth, you say, by the Power and Spirit of God; and consequently the Doctrines contained in them (in your esteem) are blessed and holy; and that is the reason why you are so tender and cautious of suffering any slight and contemptible Names and unsavory Expressions to be put upon them as *Mens Edicts*. But as for the Scripture, who knows, says you, whether *Moses* or *Hermes* was the first Pen-man; or which part of Scripture was wrote so true, that we may depend on it, since what the Prophets wrote is false, at least great part of it, and thereupon you who are thus doubtful do not believe the Doctrine and Precepts to be holy: And that doubtless is the Reason why you not only permit, but your selves, even the best of note amongst you, call the Scripture by such unsavory Names and contemptible Expressions, as Death, Dust, Serpents-meat, Beastly ware, *&c.* Again, by the care you take to spread your

Books

Books and Papers, and not the Scriptures, is self-evident that you do prefer your own Papers above the Scriptures. See your *Epist.*

Renewed Advice to the Monthly and Quarterly Meetings in England *and* Wales, *for spreading* Friends Books *for Truths Service,* Anno 1693.

Dear Friends,

HAving at several Yearly Meetings considered how all those Books printed for the Service of Truth might most effectually be spread for a general Service to Truth; ——That the Printer send to his Country Correspondents, *&c.*

1. For Friends to have general notice what Books are printed, *&c.*

2. That they may send for what quantities they want.

3. That the Printer may be encourag'd in printing for Friends.

4. That one Book of a sort may be kept in each Monthly and Quarterly Meeting.

Dear Friends, It's advised that ye be careful in *spreading all* such Books writ in defence and for the service of Truth, whether by way of Epistle, Caution, Warning, Exhortation, or Prophecy, that we may not be negligent in promoting Truth. Record this Epistle in your Quarterly Book, and sometimes read it for

for remembrance and notice. Signed on the behalf of the Meeting, by *B. B.*

OBSERVATION.

Pray note, what Care, Caution, and Induſtry they uſe to ſpread their Books; working by Policy like Moles under ground, little taken notice of, until they turn up the Foundation. Here is not a Word of *Death, Duſt*, or *Serpents-meat, Beaſtly Ware*, &c. No, no; nor not a word of Scripture-Proof in either of theſe Epiſtles. I was minded to put a Sample of their Books and Epiſtles they write each to the other, to be read in their Meetings, in one Column; and what they write to the World, to decoy, in another Column; ſhewing their Books to be of two ſorts, of two Stamps, and to carry two Faces, as *G. W.* hath confeſſed of *W. Smith's* Primer: One reads as *F. B.* hath quoted; another reads the contrary; and ſo is their general way. But I ſhall exceed what I at firſt intended.

See what Labour and Pains here is to ſpread, diſperſe, and ſend up and down their Books to all the Counties in *England* and *Wales*. In the Yearly Epiſtle, *p.* 2. they tell them, That in *Germany* their Books are diſperſed, and Epiſtles recommended to *Barbadoes, Maryland, Penſylvania, Virginia, Scotland, Holland, Ireland*; but not a word of recommending the Scripture: No, their Language and Practice ſufficiently diſcover their Diſeſteem

they

they have for it; and their way, manner, and care to diſperſe their Erroneous Books, ſhould re-mind all good Chriſtians, and eſpecially Paſtours and Teachers, to aſſiſt in ſpreading ſuch Books as are, and have been wrote, to detect their Errors; particularly Mr. *Norris*'s Book, and divers others. I ſhall conclude this, with ſhewing the Quakers way of charging their Diſciples to read their Epiſtles, *&c. Several Papers given forth for the ſpreading of Truth*, &c. *Viz.* 'I charge 'you in the Preſence of the Lord God, 'to ſend this [Epiſtle] amongſt all Friends 'and Brethren *every where*, to be read in all 'Meetings to you all; *this* is the *Word* of 'God. *Geo. Fox.*

Thus, like the Phariſees of old, they are making void the Holy Scripture by their Traditional Pamphlets, which they eſteem and prefer before Scripture; as appears by undeniable Demonſtration, both from their Words and Practices, and which G. *W*'s 12 Witneſſes may now perceive fairly proved.

The Fourth Charge againſt the Quakers.

They deny the Ordinance of Jeſus Chriſt, as Baptiſm and the Lord's Supper.

THat they deny theſe two Ordinances, their Practices as well as their Doctrine ſuffi-

ſufficiently declare. Yet in regard *G. W.* p. 2. ſays, 'As for Baptiſm and the Lord's Supper, 'Scripturally conſidered in their ſeveral Diſ-'penſations, in their Figure and Subſtance, 'we confeſs and own. This is falſe, as their Books declare, *viz.*

E. Burrough's *Works*, &c. *p.* 51. 'The 'Bread and Wine is viſible and carnal: —— 'We ſee them: ——But a Carnal Figure of 'a Spiritual thing: ——The Figure is decla-'red againſt: ——For Chriſt never ſince he 'was Sacrificed brake of the Bread, or drank 'of the Cup with his Diſciples, *p.* 581. we 'do deny, and do ſay it is no Ordinance of 'God; neither was it ever commanded of 'him, or practiſed by the Saints, but is an 'Inſtitution of the Whore of *Rome*, and *Eng-'land* received it by a Popiſh Inſtitution; 'and your Practice of it is Idolatry, and not 'any part of the true Worſhip of God. And 'as for your breaking Bread and drinking 'Wine, we do utterly deny to be of God.

News coming up, &c. 'A Voice and a Word 'to all you Deceivers and Blaſphemers, who 'utter both your Blaſphemy and Hypocriſie; 'that tell People of a Sacrament, and tell 'them 'tis the Ordinance of God. Bluſh, 'bluſh; and tremble you who live in the 'Witchery, and bewitch the People, *&c.*

To the like purpoſe ſee *Smith*'s *Primer*, p. 36. and the *Muſick Lecture*, &c. *p.* 35. 'Where 'they are I was, *viz.* In Performances, in Or-'dinances, in Family-Duties, in Hearing in 'Read-

'Reading, in Prayers and Faſting: —— but 'when I came to bend my Mind to that of 'God in me, I durſt not give God Thanks 'for the Victuals ſet before me, *&c.*

Obſerve, Here is *E. B. G. Fox, Sol. Eccles,* all great Prophets, and *W. Smith* one of their Miniſters, who teſtifie both by Word and Doctrine, as well as the whole People by Practice, that it is no Ordinance of God, but an Inſtitution of the Whore of *Rome,* no part of God's Worſhip, but abſolute Idolatry; and that ſuch as tell People of a Sacrament, are not only Witches, but Deceivers and Blaſphemers, and ought not only to Bluſh, but Tremble, *&c.* And that though they had been in the Obſervation; yet Quakeriſm hath ſo alter'd their Judgment, as they confeſs they have laid them aſide. But ſtill for the Quakers thus to charge the Church of *England* with a Popiſh Inſtitution, Idolatry, *&c.* and yet ſeek to them for Favour, and a kind Acceptation, 'tis prepoſterous: So that I might well ſay, *How could you have the Face to ſeek for Relief, till you retract theſe Errors.* As to your Exception againſt Sprinkling, and ſeeming thereby to allow of Dipping: This is fallacious, in that you practice neither.

F. B's

F. B's Fifth and Sixth Charge against the Quakers.

That they undervalue the Death and Sufferings of Christ, and exalt their own Sufferings above the Sufferings of Christ, above the Sufferings of the Apostles, above the Sufferings of the Martyrs, or any Christians since the days of Christ, &c.

E. Burrow's *Works*, &c.

'AND this is to go abroad into the Nation, and into the World: ——That 'the Sufferings of the People of God (called 'Quakers) in this Age, is greater Suffering, 'and more unjust, than in the days of Christ, 'or of the Apostles, or in any time since 'Queen *Mary*'s days, brought not forth a 'Suffering more cruel. ——What was done 'to Christ, or the Apostles, was chiefly done 'by a Law, and in great part by the due 'Execution of a Law, *&c.*

In my Sheet to the Parliament I put a Query grounded upon this Doctrine, *viz.* Whether was greatest, the Sufferings of the Quakers, or the Sufferings of Christ, to which *G. W.* gave no direct Answer, but glossed it over, as his usual way is: For if he had answered, that the Sufferings of the Quakers had been greatest, as their Doctors Teach, the

the People, would have been ready to ſtone him for Blaſphemy. Again, if he had ſaid, the Sufferings of Chriſt had been greateſt, he had then given the Lie to *E. B.* their great Prophet: So that he was in a great Strait, like the Phariſees of old their Predeceſſors: For all the Saints Sufferings are not to be compared with the Sufferings of the ever-bleſſed Jeſus. But in the next place, that they ſhould thus exalt their own Sufferings above the Sufferings of the Apoſtles, Martyrs, *&c.* is ſuch a boaſt, as hath no parallel amongſt Proteſtants. But that is not all; they come in as Advocates for all the Tyrants and bloody Perſecutors, who without any Law, and contrary to Law, martyr'd and murther'd many Thouſands for Chriſt's ſake, ſaying about ſix lines off, *And herein it appears the Sufferings to be more unjuſt, becauſe what the Perſecutors of old did to the People of God, they did by a Law, and by the due execution of a Law,* &c. So that to confute this grand Error, wicked Lye, and falſe Plea of the Quakers, firſt on behalf of the Perſecutors, who they ſay executed their Cruelties upon the Apoſtles and Martyrs not only by a Law, but by the due execution of a Law: Next on the behalf of themſelves; both which I ſhall conſider diſtinctly, *viz.* The Sufferings of the Quakers of the one part, and the Sufferings of the Holy Apoſtles, Bleſſed Martyrs, and Pious Proteſtants, ſince the days of Chriſt, of the other part. I ſay, in order to confute this vain-glorious *Error*, I

ſhall

shall first produce a few Instances of the Sufferings of the Apostles and Martyrs, &c. and next, a Sample or two of the *Quaker's Sufferings*: and let *G. W.* in his next shew his Art, and deny my Argument if he can.

First then, to begin with the Primitive Sufferers, Apostles, and Blessed Martyrs, *viz. John Baptist, Stephen, James, Bartholomew, Mark, Peter, Andrew, Matthew, Philip, Paul*, and divers others, some flead alive, some their Brains knock'd out, some crucified, some burned alive; what Law did these Worthies suffer by? Was the Law duly or justly executed upon them? Answer in your next.

Secondly, What say you to the Ten Persecutions under those bloody Tyrants, who, as History saith, suffered as many as amounted to 5000 to a day, for 12 months together, some rack'd, some burned, some drawn to pieces by wild Horses, some fryed, some roasted, some broiled upon Gridirons, some melted Lead poured down their Throats, some put into boiling Coppers of Oyl, some rouled in Barrels of Nails, and a hundred other exquisite Tortures and barbarous Cruelties; was this done by a Law, and the due Executions of that Law? And are your Sufferings greater? Answer these three Queries in your next, or else as *E. B.* said, acknowledge under your Hands, That you have been deceiv'd, and becomes false Witnesses, and publish your retractation, for thus deceiving the World.

3. What think you of the horrid Massacres in *France*, *Piedmont*, *Ireland*, and the Martyrdom of *Saltet Bradly*, *Thorp Hut*, *Jerom* of *Prague*, *Zuinglius*, *Calvin*, *Beza*, *Biliny*, *Bradford*, *Frith*, *Barns*, *Tindal*, *Ridley*, *Hooper*, Father *Latimer*, Dr. *Taylor*, Bishop *Farrar*, and Archbishop *Cranmer* *, which in the whole, as from History I can make appear, was more than 500000; who suffered the like Tortures which the Heathen Tyrants executed; nay, used more or different Stratagems. Come *G. W.* in your next, answer the last three Queries directly, without your glossing or painting, for your Enchanting Art will not now do! For, *1st*, Either these suffered by a Law, or they did not. *2dly*, And by the due execution of that Law, or they did not. *3dly*, That the Quakers Sufferings have been greater, or they have not. If the first, bring forth your Arguments to prove it, for I deny them jointly and severally: If the last, are you not gross Lyers and grand Impostors, who have the Impudence thus to impose upon the World? Nay, *4thly*, Are your Sufferings more cruel than the recited? If not, you are found False-witnesses; and your Verdict for and on the behalf of the due Proceedings and legal Executions of the bloody Tyrants, persecuting Papists, and cruel Irish, will not pass; You must go out again; for we

* Which *W. P.* says, taught the *Papists* how to deal with the *Protestants*, by his Practice of Burning *Joan* of *Kent*.

we say and deny that they suffered either by Law or the due execution of a Law; or that your Sufferings were either *greater* or *more cruel*; all which your Doctrine holds forth, and nothing will salve it, but an ingenuous Retractation, published in condemnation of *Burrough's* Doctrine, which is both taught, received, and believed by the poor misled Quakers. And now I shall proceed to shew a Sample of the Quakers Suffering, which being compared with the recited, the disproportion will the better appear, *viz.* For *Meeting*, for *Not Sweating*, for *wearing the Hat*, for *Tythes* and *Church-Dues*, &c. from 1656. the day of the Quakers date, to 1658. which was after *E. Burrough* had wrote the Book above recited, which was in 1657. though I grant it was reprinted in 1672. *viz.*

A Declaration of the present Sufferings, &c.

J. Evans imprison'd for speaking to a Priest.
J. Norris of *Swasy*, for the same.
El. Fowler speaking in Steeple-house prison'd.
J. Green of *Bulbrook*, for the like.
John Rogers imprison'd for the like.
Ann Blackling at *Bury*, for the like.
George Harrison, for meeting, was abused till he did spit Blood.
Bar. Legg fin'd 3 *s.* 4 *d.* for his Hat.
Tho. Bagg, for not putting off his Hat, and for not swearing, was fined 13 *s.* 4 *d.*

Reader, here is one Sample of the *Quakers* Sufferings, which they bring in competition; nay, say they exceed all before them since the days of Christ: But what was it for? namely, for disturbing the exercise of the establish'd Religion. But if any now disturb them, let them look for worse Sufferings, not putting off their Hats, *&c.* For mark: As they cannot for Conscience sake put off their Hats to their Superiors, no more can they suffer their Inferiors to stand with their Hats on; witness their forcing their Apprentices to stand bare-headed before them: And likewise for meeting together. And for that the Poor Man was so abused, that he did spit blood: Ay, that he did, and 'tis recorded a Suffering too, to help to make up the balance between the Sufferings of the *Quakers* of the one part, and the Sufferings of Christ, his Apostles and Martyrs on the other part. Pray see the other Sample.

The Record of Sufferings for Tythes.

W. Ground's Tythes 2 *s.* took a Mare,	5	0	0
W. Ground's Wardens, Rate 2 *s.* 1 *d.* a Kettle,	0	10	0
R. Letchworth, Tythes 20 *s.* 2 Cows,	5	0	0
Dan. Pechy, for Tythes 2 doz. Yarn,	0	2	0
Rob. Crabb, Tythes 1 *s.* 1 *d.* took a Kettle,	0	7	0
Cl. Crabb, for Dues 7 *s.* Pot of Butter,	1	0	0
Hen. Place, dues 1 *s.* 6 *d.* took Goods	0	3	0

W. John-

W. Johnſon, Tythes 9 *s.* 10 *d.* Pot Butt. 1 3 0
R. Crabb 2 Wardens, Rates 1 *s.* 10 *d.*
took Goods, 0 4 10
El. Carecroſt, Clerk's Wages 2 *d.*
took Goods, 0 0 8
Another time, for the Popiſh Steeple houſe, 0 1 0
Sam. Cater, dues 10 *d.* took a Kettle, 0 5 0

Reader, I have given you a large Sample both of what they ſuffer'd and what they took beyond what was due, as they ſay, at their own price, and yet forced to bring in 8 *d.* and 12 *d.* Sufferers; and yet it will not balance for the whole ſum of their Sufferings in eight years time through *England* and *Wales*, in Pots and Kettles, Dripping-pans, Candleſticks, Pans, Barrels, Diſhes, Cart-wheels, and other Lumber, comes to but 1568 *l.* 14 *s.* 8 *d.*

Behold the diſproportion; and yet they are not aſhamed; no, they are not at all aſhamed: But if they have any ſhame in them, I intend to make them aſhamed; and in order to it, let me give you *Cater*, one of their Praters, I ſhould have ſaid Preachers, ſince he is ſo upon Record, who formerly was a poor Journeyman *Carpenter*, with his Budget of Tools at his Back; but ſince he got the knack of Preaching worth many hundreds, *&c.* and I preſume much of it got this way, *viz.*

'*Sam. Cater*, for being at a Meeting at *Phackenham* in *Norfolk*, the 4th. of the 5th.

'Month, 1670. preaching and publishing the 'Gospel of Peace, one *Ann Wats*, a Woman-'Informer, told the Officers, who came with 'a Warrant, and had him before *Christopher* 'Colthorp a Justice, who fined him 20 *l.* which 'Warrant and Conviction he sent to the 'Justices of the Isle of *Ely*, namely, *John La-*'*ney*, *Henry Hitch*, and *Thomas March*, who in 'pursuance of the *Norfolk* Justice's Convicti-'on, sent their Warrant to the Officers of '*Littleport* (in the Isle of *Ely*) who distrai-'ned as much Houshold-stuff and Timber 'from the said *S. Cater* as was worth more 'than 20 *l.*

Reader, this is a Copy of the Record of their Quarterly Book, unless they have torn it out for madness since I have discover'd the Cheat, who stands Recorded a Sufferer above 20 *l.* for preaching, when in truth he did not suffer 20 *d.* Nay, he was so far from that, that he got 10 *l.* clear by it. And yet 100 year hence, when all are dead that know the matter, and none able to contradict it, it will look like a noble and valiant Act in *S. C.* thus to preach, and thus to suffer for preaching. And perceiving by their last yearly Epistle, that they keep to their old way of sending up to *London* their Sufferings from those Quarterly and Monthly Meetings, I am the *willinger* to shew the nature of their Sufferings, and the manner of their Proceedings, and particularly about Tythes taken from them, whether the Real Value due by Law,

or

or two or three times the Value: So that when their faithful Chronicles come forth, which they have told us of this 20 years, such as have been moderate, and for ease to the Quakers and themselves, have taken no more than the Real Value, nay, perhaps less, shall be render'd *Persecutors* in the next Age.

Epist. p. 1. 'That Friends, at all Monthly 'and Quarterly Meetings, call for the Suffe-'rings of Friends, to see that they be sent 'up (to *London*) both of what Tythes are 'pretended to be due, and for how long 'time, and the time when taken, and by and 'for whom, and what Goods are taken, and 'the value thereof; as well of those not ex-'ceeding as those exceeding the sums deman-'ded, both being a Suffering for Truths sake; 'they being in these Particulars found de-'fective, is an Obstruction to the general 'Record of Friends Sufferings: And there-'fore the Monthly and Quarterly Meetings 'are advised to take more Care for the fu-'ture, that all Friends Sufferings for Truths 'sake may be brought up as full and com-'pleat in all respects as may be, *&c.*

By which 'tis evident that they design to represent to the next Age all Persons who take Tythes, let them be never so moderate in their Demands and taking of Tythes, *Persecuters*: Which as it is an ill Representation for such a Nation as this, who profess the Name of Jesus, so is it both uncharitable and ungrateful in them, their Indulgence con-

sider'd. And that they do so intend, see their Book, *Judas and the Jews, &c. p.* 41. 'Our 'Faithful Chronicles of the bloody Tragedies of that Professing Generation, will tell future Ages other things, *&c.* From which passage three things are observable: 1*st*, *That Professing Generation*, meaning the *Presbyterians*, *Independants*, and *Baptists*, for they do account them *Professors of Christ*, but not *Possessors* or *Enjoyers* of what they profess, only empty *Professors*, meer *Notionists*, airy *Talkers*, *&c.* 2. But the *Episcopalians* they account the Prophane, the Publicans, the Vulgar or Common People, but both of the World; and their Teachers false, their Scriptures Death, their Gospel Dust and Serpents-meat, their Ordinances an Institution of the Whore, and rejected by themselves. 3. But themselves the *only Possessors* and *Enjoyers* of the Light, Spirit, and Substance, together with a few pious Gentiles, as *G. W.* calls them in his Book, *The Christian Doctrine, &c. p.* 9. And *W. Penn* bestows about 40 Pages in folio upon Gentile Divinity in his *Christ. Quak. &c.* Yea, *Ellwood*, *Richardson*, and the most Learned amongst them, as they have shewed all the Contempt they can to *Jesus of Nazareth*, (calling him a Veil, a Garment, which they can never call Christ) to the *Scriptures*, to the *Ordinances* and *Ministers* of Jesus of *Naz.* with great Incharity: So on the other hand they have taken all the care they can to raise the Fame of the Gentiles, Heathens, Jewish Idolaters,

laters, as possibly afterwards may be made appear. Well, but this is a Digression, let us come to *Sam. Cater*'s Sufferings.

First, 'tis true he did preach, was fined, was distrained, as recorded, but all his Goods was returned, and for this Noble Act he had 10 *l.* sent him out of the Treasury from *London*, by *John Peacock*, late of St. *Ives*, as a Recompence; but his poor Neighbors *R. Crabb*, *T. Paine*, and others, was fined and distrained for meeting *June* 9. 1670. and neither had their Goods again, nor a Reward out of *London* Cheft, that I ever heard. A notable way to encourage such Praters to banter all other Dissenters (who are not so vainglorious as themselves, nor so cunning and close as the Quakers, who may compare with Jesuit and Jew) as *G. W.* in his *Christ. Quak. and Dec.* did, who charged them to hold *Erroneous and Blasphemous Principles, carnal Policy, timerous, creeping, occult, cowardly, base*, &c. And as I said, that I may make them ashamed of their deceitful Practices, who thus banter and domineer over all other People, I may recite part of an Edict, (only I must remember not to give their Laws such contemptible Names as Edicts) which enjoined the *Hearers* to meet constantly, and suffer greatly, insomuch as that in the loss of 13550 *l.* their Preachers never lost 50 *l.* And the Reasons thereof are more *particularly* handled in my Book, *The painted Harlot both stripp'd and whipp'd*, &c.

An

An Abſtract of their Antimagiſtratical Edict is as followeth, *viz.*

London, 27. of the 3d Month, 1675.

IT is our Advice and Judgment, That all Friends keep up thoſe publick Teſtimonies, and neither decline, forſake, nor remove their publick Aſſemblies, becauſe of Times of Sufferings, as worldly, fearful, and politick Profeſſors have done, &c. Signed by G. W. W. P. *and divers others.*

Yet notwithſtanding how did *G. Whitehead* creep up and down, here and there, with all the caution and timerouſneſs poſſible? to evince which, ſee a Letter he order'd to be writ to me, to appoint a Meeting for him, *&c.*

DEar Friend F. B. G. W. *is now here, and doth purpoſe to be at your Meeting the* 27th *Inſtant, and therefore deſireth that Friends may be together by the* 11th *hour at furtheſt. Thou need not mention his Name to any particularly, but maiſt acquaint them of a Friend's Intention to be with them the time aforeſaid. So with* G. W's *dear Love to thee and thy Wife, I reſt thy dear Friend,*

Stoake, 25th of the 11th Mon. 1675. Hen. Hubbard, *jun.*

Thus wary was *G. W.* and cautious in his Travels, which had been well enough, had he

he left the People free: But for him to make a Law against the National Law, that they must constantly meet, and neither forsake, remove, nor decline, &c. like worldly, politick and fearful Professors, yea, antiscriptural too; *For*, said Christ, *if they persecute you in one city, flee or remove to the next.* And his inspired Disciples oftentimes met privately for fear of the Jews, &c. yet how did *G. W.* like *Ahab* go disguised? he must not be known, his Name must not be mentioned.

Well, I knew him and his Name too, and had his Company and dear Love too, and called Dear Friend, yea, all dear to me at that time, though now I have so disturbed this subtile Fox, and so manifested his deceitful Practices in many things, that he cannot afford me my proper Name, only *Bugg*; *Bugg* say so? *Bugg* quote, &c. *Bugg*'s Testimony; yea 34 times he calls me only *Bugg* in one Sheet; and since I came to *London*, in a private Letter, in one side of half a sheet, he calls me eleven times only *Bugg*, such is his proud, disdainful, and insolent Behaviour, besides *scurrilous Names* and *reproachful Terms*, far contrary to their pretence in the beginning. See,

An Account of the Children of Light, &c. p. 16. 'Also it hath been laid upon us by the 'Lord, to call Men and Women by their 'Names, which their Fathers have given 'them to be known amongst Men by, &c.

But

But *G. W.* is grown ſo great ſince he came firſt amongſt the *Quakers*, *Anno* 1652. (a poor Boy about 15 or 16 years old, travelling on foot) and hath ſo gathered up his Crumbs, though chiefly at other Mens Tables, that he ſcorns to call him that hath fed him and his Friends at his Table by his proper Name: Oh, Inſolent and Imperious *George!*

I have been the longer on this Head, becauſe 'tis the moſt glorious Jewel in their Crown, how counterfeit ſoever it be within: For, when there was no Perſecution, they cut themſelves out Work, by diſturbing of Churches, for which they ſometimes ſuffer'd the Juſtice due to ſuch Offenders, and then they cried out of Perſecution, and reſolved to go on againſt all Law, Government, and Rule, and all that oppoſed them: herein was *Nebuchadnezzar*, *Darius*, *&c.* and themſelves *Daniel*, *Shadrack*, *&c.* and in a little time came to collect their Sufferings, whether it was 6 *d.* 8 *d.* or 1 *s.* in it went; and having by 1657. in *England* and *Wales*, muſter'd up 1568 *l.* 14 *s.* 8 *d.* they printed, and taught, That their Sufferings was *greater* and *more unjuſt* than the Sufferings of Chriſt, his Apoſtles, and Martyrs, and *more unjuſt* in that they ſuffered by a Law, and that Law duly executed. I do not doubt, but if *G. F's* Works be printed, there will be ſuch a diſcovery of *Quakeriſm* as the World never ſaw; but I do declare my Be-

Belief is, they will never print them, leſt they be laid by *Sol. Eccles* Fiddles: Poſſibly they may print ſome Paſſages of his Travels, to make Fools admire, and Wiſe Men laugh.

VI. Charges againſt G. W.

1. A Publick Defamer. See his Book *Judgment fixed, &c. p. 263.* Francis Bugg *is turned Informer*: To let paſs all his other Names, as *Canker'd Apoſtate, Vile Apoſtate, Self-condemn'd Apoſtate,* Judas *Ranegate, Beaſt, Dog, Wolf, Child of the Devil, Enemy of all Righteouſneſs, &c.* That very Name *Informer*, the time 1682. conſider'd, is ſufficient to term and prove him a publick Defamer, and a malicious Incendiary; for he knew me to be no ſuch manner of Perſon, but one of the greateſt *Sufferers by Informers* in the whole County. But however *T. Bird, J. Maſon, J. Ellington, W. Belſtam,* and above Twenty more Quakers, gave me a Certificate, to certifie the contrary; and did very nobly teſtifie againſt ſuch Antichriſtian Treatment. But it is by ſuch Arts they have raiſed their Structure, witneſs their Book enticuled, *A Battledoor, &c.* ſaying *p. 3. Come ye Doctors, Scholars, Teachers, and Magiſtrates, &c.*

in

in which, beside the *English*, and some other foreign Languages, there was the *Latin*, *Italian*, *Greek*, *Hebrew*, *Chaldee*, and *Syriack*; and before each of these Six Languages, in each Page, at the beginning of each Language, they erected the form and figure of a Child's Penny-horning Battledoor, subscribed on the Handle thereof *Geo. Fox*; and all was about *Thee* and *Thou*, *singular* and *plural*, as if they had been such *Ignoramusses* as did not understand *tu* and *vos*, without the help of *Geo. Fox*, who was, before a Quaker, a poor Journeyman Shoemaker. But it was a notable Project to bring both Learning and the Learned into Contempt, to the scandal of the *English* Nation; Thus defamatory have their Libels been. The next Book this Imperious *Fox* provided for the Clergy, was entituled, *A Primmer for all the Doctors and Scholars in* Europe, but especially *Oxford* and *Cambridge*, containing 2434 Queries of this import, *viz.* What is a *Verb*, a *Participle*, an *Adverb*, a *Genitive Case*, &c. what is the word called *declined*; who was the first Author of it, and by whom it came, *&c.* And with the greatest Contempt and Reproach, conceivable, as by his lofty Strains, bold Challenges, and daring Interrogations, with which the said Primmer is plentifully stuft, doth appear, saying,

'These Queries are to call you out into the 'Field; the little *Davids* are risen, who have 'the Baggs, the Slings, and the Stones: Ye 'that profess your selves wise and learned

'Men,

'Men, and are Novices and Fools, answer 'me; draw out your Weapons if you have 'any, and answer me these things: Come 'out of your Holes, and do not skip nor hip 'from them; answer every Word in particu-'lar, for you have Tongue enough some-'times, let us see now if it can wagg, &c. '——G. Fox. For more of this impertinent Nonsence see my Book, *Battering Rams against New Rome.* Thus scandalous and defama-tory have they been in their contemptuous Libels against both the Gentry and Clergy of the English Nation, on purpose to raise themselves out of their Ruins; [for they had no better way to prove their own Religion true, than by rendring all others false.] But when these Libels and pernicious Books would not do their business fully, then they termed them False Prophets, Deceivers, &c. See their Book *A brief Discovery of a threefold Estate*, &c. p. 7, 8, 9, 10. *viz.* 'The Priests of the World 'are, 1. Conjurers, raising dead Doctrines out 'of the Letter which is Death, raising Death 'out of Death; notable Conjurers. 2. Thieves 'and Robbers. 3. Antichristians. 4. Witches. '5. Devils. 6. Lyars,——The Commission 'and Call of *Baal*'s Priests, came from Ox-'*ford* and *Cambridge*. 7. A Viperous and Ser-'pentine Generation. 8. Blasphemers. 9. Scar-'let-coloured Beasts. 10. *Babylon*'s Merchants, 'selling Beastly Wares,——the Letter, 'which is Dust and Death. 11. Whited 'Walls. 12. Ravening Wolves. 13. Greedy

'Dogs,

'Dogs, — Really they are Bloudhounds ſtill 'hunting and gaſping after their Prey, like 'the Mouth of Hell: Wo, wo, wo was 'the Portions of thoſe Phariſees then, and 'wo, wo, wo is their Portion now; and Wo 'and Miſery is the Portion of the Upholders '(i. e. Parliament) of that Treacherous Crew 'and deceitful Generation, &c.

Come *G. W.* anſwer in your next, whether your diſperſing theſe Defamatory Libels unlicens'd be not ſeditious, ſcandalous, and tend to the ſcandal of the Clergy, Parliament, and People; and yet they forgive you all your Treſpaſſes, paſs by your many Affronts; But you, like the wicked Servant, whom his Lord forgave all for a Trifle, fall upon others. But you will ſay, this was in *Oliver*'s time; Why? Was *Oxford* and *Cambridge* a Nurſery for *Baal*'s Prieſts in *Oliver*'s time? And is it otherwiſe now? No, you are the ſame you were. See your Book, *The Guide miſtaken*, p. 18. printed 1668. by *W. Penn*. 'And 'whilſt the idle Gormondizing Prieſts of *En-* 'gland, run away with above 1 500000 pounds 'a year, under pretence of being God's Mi- 'niſters, —— And that no ſort of People 'have been ſo univerſally, through Ages, the 'very bane of Soul and Body of the Uni- 'verſe, as that Abominable Tribe, for whom 'the Theatre of God's moſt dreadful Ven- 'geance is reſerved, to act their Eternal Tra- 'gedy upon.

Rea-

Reader, I hope by this time I have not only proved *G. W.* a Publick Defamer, but also his Brethren the like.

II. **A Wicked Forger.** The *Vind. &c. p.* 3. *Fra. Bugg* affirms in his Book *de Chr. Lib. par.* 2. *p.* 83. printed 1682. that Conformity is a Monster, *&c.* —— and about two years after *he himself* conform'd, *&c.* In answer, I am not the Author of one word of that Page, but the whole Passage is a Query of *John Ainsloes*, propounded to *S. Cater* and others, beginning *p.* 81. ending *p.* 87. with his Name to it, and by me quoted as his sence touching that Conformity they requir'd of him, about taking his Wife in subjection to their Law of Womens Meetings, and to whom neither *J. Ainsloe* nor my self ever conformed: And as it was *J. A's*, and by me quoted, to shew his sence, and to manifest Quakers against Quakers, so it's an absolute piece of Forgery to say, he affirms *he himself* conformed, ——his own Testimony: When all this while it was none of *F. B.* but *J. H's* writing, and both his Name and Date, with a black line drawn to distinguish it from mine. Who then can give credit to this Insincere, pretended serious *G. W.* this grand Forger.

III. **A Wilful Lyar.** *The Content. Apostate, &c. p.* 3. 'F. *Bugg* and his Company 'being got to the Meeting before *G. W.* and 'into the Gallery where our Ministring 'Friends used to be, *&c.* In short 'tis false, and that to *G. Whitehead's* Knowledge too;

for there was not a Man of my Company in the Gallery with me, but *S. Cater*; and this he wilfully and maliciously sent abroad, to render me a turbulent Disturber; which is fully proved in *New Rome unm. &c.* p.50,51.

IV. A Gross Perverter. *The Quakers Vind. &c.* p.3. 'Note, that the Instances *Bugg* 'has to prove the Quaker's Contempt of Go- 'vernors, being between the years 1654. and '1659.——when 'tis clear (thereby) that 'the Magistrates and Ministers instanced 'were those very Persecuters and Usurpers in 'O. *Cromwel's* days, whereby *F.* B. has at once 'justified those Magistrates or Governors in 'those days, as Christ's Magistrates, and con- 'sequently the Usurpation of that Govern- 'ment testified against by *E. B.* and others. Reader, the main thing intended by this Perverter *G. W.* is to make the World believe that they were such Enemies to *Oliver* and his Usurpation, as that *E. Burr.* and the Quakers only reprehended those Governours and Magistrates as such, when 'tis no such matter; for tho' I grant they were wrote in O.C's time, yet they were reprinted in 1672. and by the Quakers common consent and approbation, and for which they are responsible until they condemn them. Well, but did *G. Fox, E. Burrough* so severely reprehend that Usurpation? I do think, who ever read *The Quakers unmask'd, &c.* will be of another mind. P. 21. *To all you who are called Delinquents and Cavaliers*: 'Thus saith the Lord, My Con- 'troversie

'troverſie is againſt you, even my Hand of 'Judgment is upon you already, and you are 'become curſed in all your hatchings.—And 'though your Kings, and Princes, and Nobles 'have been cut off in Wrath, —yet you re-'pent not; nor will you ſee how you are gi-'ven up to be a Curſe, and a Deſolation, and 'a Prey in Houſes, and Lands, and Perſons to 'them whom I raiſed up (*i. e. O. Cromwel*) 'againſt you, and gave Power over you.—— 'And you and your Kings and Lordly Power 'ſhall be enſlaved by the Devil in the pit of 'Darkneſs, in everlaſting Bondage, where he 'ſhall reign your Lord and King for ever-'more, *&c.* Given under my Hand and ſea-'led by the Spirit of the Eternal God, through '*Edw. Burrough.* Taken at firſt out of the Trumpet of the Lord ſounded, *p.* 9. but left out of *E. B*'s Works in the reprint, which argues, that *Gr. W. &c.* did not believe *E. Burr.* was ſo moved, nor that his Meſſage was ſo ſealed by the Eternal God, as *E. B.* pretended, for if they did, they dealt very unfaithfully to leave out ſuch a notable Prophecy.

Thus you ſee *E. Burrough* was ſo far from reprehending *Oliver* or his Uſurpation, that he tells what the Delinquents was, and how God's Hand was upon the Royal Party, their Kings, Princes, Nobles, Lands, Houſes, *&c.* in Judgment; and that *Oliver* was raiſed of God, *&c.* Well, let us hear what *G. R.* another of their Prophets ſays, *viz.*

'TO thee, *O. Cromwel*, thus saith the Lord, 'I have chosen thee amongst the thou-'sand of the Nations, to execute my Wrath 'upon my Enemies, and gave them to thy 'Sword, with which I fought for the Zeal of 'my own Name, and gave thee the Enemies 'of my own Seed to be a Curse and a Re-'proach for ever; and many have I cut 'down by my Sword in thy Hand, that my 'Wrath might be executed upon them to the 'utmost. *The Righteousness of God, &c.* p. 11.

Geo. Rose.

Come *G. W.* was this reprehending *O. C.* or his Government? Are you not ashamed to give occasion thus to discover your corrupt Principles by your base Pervertions? Well, hear *G. Fox, To the Parliament of the Commonwealth, &c.* p. 8. 'Let all these Abby Lands, 'Gleab Lands, that's given to the Priests, be 'given to the Poor of the Nation; and let 'all the great Houses, Abbies, Steeple-houses, 'and *White-hall*, be for Alms-houses.

Come *G. W.* what Paint have you in store to salve these your grand Perversions, horrible Principles, and new Forgeries, and false Glosses? What! did you think your Sheet would never be answer'd? Well *George*, I have not done, but having retrieved my Head from the Wall, by acquitting my self from justifying *O. C*'s Usurpation, and also pointed to the very Creatures, Flatterers, and Prophets who

who both justified, abetted, encourag'd, and assented to the said Usurpation. See *The Quakers unmask'd, &c.* I am now coming to tell you what Usurpation I am against, *viz.*

The Usurpation of the Quakers.

And that in divers respects; first, In that you summons the King's Subjects to meet annually in *London*, by way of general Council or Convocation, without any legal Warrant, Writ, or other legal Authority: And when sate in Councel in *Devonshire-house* you make Laws, Edicts, and Canons for the King's Subjects throughout *England* to observe, contrary and in direct opposition to those very Laws, Rules, *&c.* which the King and Parliament make at *Westminster*. This is the Usurpation I am against, if you would needs know of me what I account Usurpation: And that you have done so, see your yearly Epistle, *May* 1675. where, in opposition to the Law the King and Parliament made, that you should not meet above Four, *&c.* you in opposition made a Law, That your People should neither forsake, decline, nor remove their Meeting. This was one remarkable Instance of your justling with Authority, and of your setting your usurping Post by the legal Post; and a Hundred Instances more of your arbitrary illegal Proceedings and Usurpations might be brought. But to mention a few fresh Instances, see your last

year'

yearly Epiſtle, entituled, *The Epiſtle to the Monthly and Quarterly Meetings in* England *and* Wales, *and elſewhere, from our Yearly Meeting held in* London *the* 5, 6, 7, 8. *days of the* 4*th Month*, 1693. in which, amongſt other things, you *p.* 3. order.

1. That your Books be ſpread up and down the Nation as well as in parts beyond the Seas, which being unlicens'd, and tending to defame both the Clergy and Gentry, is a Uſurpation I am againſt.

2. That none ſhould pay Tythes, but refuſe payment thereof, as an Antichriſtian Yoke of Bondage; which ſhew that you at *Devonſhire-houſe* interfere with thoſe at *Weſtminſter*.

3. That none ſhould pay to the Steeple-houſe Rates or Leys, which put the Country to great trouble, and your Proſelytes, who ſubmit their Necks to your Uſurpation to great Sufferings, tending to Sedition and very evil Effects.

4. *That none ſhould carry Guns in their Ships.* This ſhews that you are not content with your own Eaſe, but as far as your Uſurpation prevail, you weaken the Government, and are not willing to leave your People [your People, did I ſay? yes, your People; for if you ſay once what they ſhall or ſhall not do, 'tis a Law like that of the *Medes*, *&c.*] to their Freedom in this and many other Inſtances, 1. Whether to publiſh their Intentions to marry before Womens Meetings or not. 2. To meet

meet precisely at the time, day, and place, whether the Law command the contrary or not. 3. To pay Tythes, or not. 4. To pay to the Church Rates or not. 5. To carry Guns, and serve their King and Country, or not. 6. To buy of your Books, as they are perswaded, concerning the Truth of them or not. I say, Did you leave your People free, and at liberty in these and other things, you would do well: Then if any particular person could not for Conscience sake acquiesce in any of these things, wherein the Law requires their active Obedience; then let such pray the Magistrates and Government to hold them excus'd, and when so done, let them acknowledge the Favour from the Government, who only ought to be Judges in that Case. But your taking upon you this Usurped Dominion, the more you prevail upon the People, the less the Kingdom is, and consequently the more you encrease, the more dangerous. And this Usurpation I testified against in my Book *de Chr. libertate, Anno* 1682. and in *Painted Harlot, &c.* 1683. and in several other Books; and now you see I am of the same Judgment still touching Usurpation, *&c.*

V. **A False Glosser.** *The Quaf. Vind. &c. p.* 2. F. B. *accuses somebody with objecting against paying Tythes under the new Covenant, because abrogated by Christ, observing from thence, that the Quakers condemn the Martyrs,* &c. Observe this False Glosser: I did not say they condemn either Martyr or others, who did refuse payment of Tythes; I neither said so, nor will

my

my words carry any such intendment, but by that Doctrine laid down by *Tho. Ellwood*, in his *Antidote, &c. p.* 78. 'Truth allows no pay-'ment of Tythes at all under the new Cove-'nant; they who pay Tythes uphold a legal 'Ceremony abrogated by Christ, and thereby 'deny Christ come in the Flesh, which is a 'Mark of Antichrist, *&c.* I say, by this Do-ctrine they do conclude, That all that pay Tythes, whether voluntary or by force, and all such as receive Tythes, and make Laws that Tythes shall be paid, are Antichristians; nay, not only the present Generation of Men, but all former and future Generations that have been, or shall be, since the days of Christ being personally on Earth to the Worlds end: And 'tis this your Incharity that I oppose, and think it great presumption in you to seek Favour at the hands of such as you condemn as Antichristians, *&c.*

VI. **A Deceiver of the People.** See *Judgment fix'd, Introd. &c. If the Lord did not lay a Necessity upon me, I should chuse to be mute; —but the Lord has laid the Necessity upon me. — I neither consult Events nor fear Effects*, &c. If what I have herein said be true, and which I offer to prove before 10 or 12 Impartial Men, then he is a great Deceiver of the People; nay, were it needful, where I have mentioned one President, (which in order to prove my Charge I was obliged to do) I could have men-tion'd ten, both Lyes, Perversions, Forgeries, False Glos-ses, and scandalous Defamations, both of my self and others. But this may serve for both Caution and Warning to such as, like the noble *Bereans* of old, are willing to try all things: Which that they may, is the hearty Desire of him that was once *led away* by their Dissimulation.

Fra. Bugg.

FINIS.